A moste Py

thye and Excellent Epistell to a-
nymate all trew Christians
vnto the Crosse of Chryst
te / Translated out off
frēche into ynglyche
by Robert Pow-
noll. With a pre
face to the Reader.

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Marke. 9.
¶ Every man shalbe salted with
fyre: and euery sacrefice
shalbe seasoned with
salte.

not in Herbert -

¶ Imprinted. An. M. D. LVI.

Thom. Tanner

¶ Robert Pownoll vnto the Christian Reader wyssethe the grace/ mercy/ & peace off God the ffather to be multiplyed / by the merytes off Jesus Christe / trought the communication off the holy Goste. Amē.

AS there ys no thynge more requysite, necessarye, & profytable for the cōfyrmation off a Chrystian lyffe (Odere Reader) then the Crosse & persecution: So ys there no thynge, in these dayes, more fered, shouned & avoyded, & that off thosse that wold becounted constāt christians & ernest gospellers, shuche ys theyre imbecillite, weaknes & folyshnes: myche lyke vnto lytell chyldren, who customablye do desyre the swete meatte that do the anoye thē, & fle from the bytter thynge that may do them good. For truly the Crosse & persecution (yf we wyl put chyldyshnes apart, & wysely waye the worthenes therof) It ys that soueraigne tryed treacle, that quencheth the deadly degested poyson, off selfe love, wordly pleasure, flesly felycyte & carnale securyte. It ys the only worthy worme poyson, off ambysiō,

Howu necessarye the crosse ys vnto christiās.

The vnorthines of the Crosse expressed by dyvers similitudes.

covytousnes, fornycation, dronckenes extorcion, vnclenes, lysencious lybertye, glotony, wrathe, stryffe, sedycion, sectes, malyce, & thuche other lyke wrecched wayward wormes. It ys the ōly profitable plowght whosse property ys, not only to Rote vp all briers, brambelles, Thystelles, Thornes & wedes, out of the earthly hart & cōcupiscence off mortal men, but also to prepare & yeld thesame apte to ressayve the seasonable seade of chrystes sowynge in his gospell preachynge. It ys the hard hammer that beateth off the Rottē Rust from the excellēt Ancker off a chrystian faythe, preparynge thesame to all good exercyses, whych other wayes wold cōsume awaye. It ys that fyrye flamynge ffornace that puryfyethe the goodgolde, in burnynge vp al the drowsye drosse off mās dyssayvable lustes. It ys the prōynge knyffe wher with the rotten, drye & droppynge branches off the the vyne of a christian lyffe ys cute awaye, whych by cōtynewāce myght vterly wast, & yelde thesame vnfrutfull. It ys that savorye salte that consumethe awaye the corruption off chrystians, in seasonynge theyre lyffes to all profytable vses. It ys that trew towche stone, that tryethe gold from copper, the trew

from the counterfett, & the fyne, frō that
whych ys basse. ffynaly to cōclude. The
crosse & persecution ys that sorysh ynge
flayle & fan, that pourgethe & delyverethe
the good corne off a chrystian lyffe, from
all chaffe off corruption, wherewyth befo
re it was cevered, & profytable Instru=
mēt, & necessarye Towel, & excellēt er=
cersyce that cannot be spared in a chrystiā
lyffe. For yff a poysoned person, may=
wāt treacle: Yff Iron may wāt the ham
mer: The ear the the ploughte: The gol-
de the fornace: And the corne the ffayle &
fan: Then may a Chrystyan mā want the
crosse & tribulation: or els not. Wherfor
thesse thynges wel cōsydered, with what
alacryete off mynde: With what desy=
rous affection: And with what ernest
zeale: Ought we to imbrace this incom
perable iewell, this soueraigne medecyn,
this comfortable cuppe off the Crosse and
tribulation: wherin with out all doute
the lorde hath prepared a draught for his
sayncles to dryncke (all thought some
what tarte & bytter vnto the flesshe) yet
ys it most cōfortable & pleasant vnto the
soul. For it ys vnto hyr a most profytable
purgation off power able to purge awaye
the pampred pleasures off the fylthy fles=

The Crosse can not be spared.

lere. 16.
Math. 20
Marc. 10.

The comodi tes that the crosse brin geth vnto christians.

the redy to infect hyr. Yea it ys the only cō
fortable conseruatyue that dothe conser-
ue hyr from all infectyue eayres, deadly
poysons, & contagious sycknes off synne,
Eccle.38. the only dystruction off man kynde. For
Math.9. loke how necessarye the phisition ys vnto
Marc.2. the sycke, the byttynge corsyve vnto the
Luc.5. festured sore, the sharpe lancere vnto the
molyfyed matter. Even so wyth out al cō
paryson the crosse & tribulatiou, ys more
necessary vnto a chrystian. For by it the syc
knes off synne ys removed, the festred so-
re of fleshly lustys cured, & the superfleous
humors of eartly pleasure are cut a waye.
Where for yff we were not all to gyther
voyde off vnderstandyng, & more insensy-
ble then the brut bestes, yea yff we were
not more carnall then spyrytuall, more
worldly, then hevenly, we wolde not for-
sake so wholsom a salve, as servethe ffor
all dyseases. For by it the worlde ys crucy
Galat.6. fyed vnto vs, & we vnto the worlde, by it
Roma.8. we are made lyke vnto the image off the
Roma.5. sonne off God. By it oure fayght ys
incresed, oure pacience exercysed, & oure
hope augmented. By it we are knowē
bothe within & with out, to oure selves
& to other men. By it we are assertayned
Roma.8. of oure saluation, for yff we suffer with

chryst, we shall raigne with hym. Fynaly to conclude, by it we most enter into the kyngdom off God, for it ys written, by many tribulatiõs we most enter into the kyngdom off heaven. It ys that only narow strayte waye that leadeth vnto lyffe. Wherfor my ffrynde, yff thow desyre to lyve & not to dye. Yff thow desyre to be saved & not to be condemned. Yff thow desyre to have chryste to confesse the, & not to denye the, before his father & his angeles. Yff thow desyre to folowe the sonne off God into his kyngdõ, & not to be expulsed thens. Gyue eare then vnto this sentence for therin he teaceth the, the only waye vnto thesame, sayinge, he that wil follew me let hym take vp his crosse & folowe me. Wher by it is apparãt that we can not ffollowe chryste, but by beryngs a Crosse, not the crosse off the tower off gold & sylver, nor yet the papisticale crosse of Idolatrye which so many now a dayes do followe. But the crosse off persecutiõ aflyction & mortyfycation, ffor yff Christ be oure waye (as he sayeth he ys) vnto his father & that besyde hym there ys nõ other but byewayes tendynge to perdictiõ. Thẽ ys it off necessite, yff we wyll come vnto eternall glorye, that we do travayll that

Act. 14.
Math. 7.
Math. 10.
Math. 16.
Marc. 8.
Luc. 9. 14
how vve should folovve christ
Iohan. 14
The onlj narovve vvaije to

waye that he hath gone before vs, in pa-
syuge his fotsteppes. For yff he oure hedd
be entred into the kyngdome off God by
non other waye, but by crosse & tribulati-
on, can we his members enter any other
waye? Who euer sawe the hedd go into a
place one waye, & the members a nother
waye vnlese they were devyded & cut of?
Jes⁹ Chryst entred into the kyngdome of
his father, by Ignomyne, Reproffe, sha-
me, sklander, Revylynge persecution. af-
fliction & Crosse, and can we his mēbers,
(yff we do contynew the members of his
body) enter any other waye? no truly.
For then were there awaye besydes the ly
tel narowe waye, which he hath showed
vs. Then were thesse his saymges tryed
vntrew. Whereas he sayd vnto his dysci-
ples & in them to vs. Yff they haue perse
cuted me, they shal also persecute you. Yff
they haue called the master off the howsse
Belzebub, how myche more shall they cal
the howshold seruantes so. Oure porsi-
ō in this lyffe ys to wepe & morne. To tast
the bread off aduersyte & the water of tro
ble. To be as sheppe appoynted to the
slaughter. Thesse are the daynty dyshes
that God hath prepared for his chyldrin
to ffede on in this worlde, To thende that

the kingdō of heaven, is the crosse and tribulation.

Math. 27
Marc. 15.
Luc. 23.
Act. 1. 2.

Ioh. 15
Math. 10.
Ioh. 16.
3 Reg. 22
Psal. 80.
Esai. 30.
Psal. 44.

in the woꝛlde to come, they may laughe & reioyse, hauynge al teares wyped a waye ffrom theyꝛ eyes, & ffede with the celestial mãna & water off lyffe, in triumphynge ouer theyꝛe enymes. ffoꝛ in this woꝛlde (as sayeth S. Paul) we are iudged & afflycted, be cause we shoulde not be condẽned with the woꝛlde. Wherby it ys manifest that to seke to enioye the quyetnes off this woꝛlde ys no thynge els but to seke to be condemned with the vngodly, whosse poꝛsion ys here to laughe and reioysse, & here after to wepe & wayle. As it appeꝛethe by the hystoꝛye of Dyves, to whom Abꝛaham sayd, Sonne, remember that thow in thy lyffe tyme ressayvest thy pleasure, & cõtrary wysse Laꝛarus ressayved payne, but now ys he comfoꝛted, and thow art ponyshed. So that to lyve here in pleasure & securite with delectasion in the same, ys no thynge els but to ressayve payne with out comfoꝛt in the lyffe to come. Wherfoꝛ dere reader fle frõ all earthly ioye & pleasure, as from a most pestilent poyson, foꝛ all thought the pꝛesent tast therof be pleasant, yet ys the ende ther off eternall damnation to as many as delyte there in. Stoppe thyn eares at the swet singinge of thesse dyssevable Sereneꝛs

Ioh. 16.
Apoc. 7. 22.
1. cor. 11.
All thoughe vve are in this vvorld cõdemned. yet in the vvorlde to cõ vve shal be glorified
Luc. 16.
Bevvare of the vaine

Persuasion of vvordlj mē to fijxe thij hart on ertlij thijng.

Dani. 3.

Apoc 18.

Math. 7.

Lest thow beynge lulled a slepe ther by, thow perysche euerlastyngly. Be ware, be not dyssayved with the melodious musycke & pleasat armonye of this worlde which serveth for no thyngels but to allure the from God, vnto the devell, from the narowe pathe off salvation vnto the brode waye off damnation, from the trew honorynge off God, vnto all kynde off idolatrye, and from the ryght religion, vnto servyle superstition. Lerne to be warned (as sayeth the prouerbe) by an other mans harme. Let the wofull tragedye off oure fyrst father Adam serve to admonyche vs: for the old serpent the devell hathe not forgotten his accustomed tryckes to tempte vs as he tempted Adam, with the apple off wordly pleasure, securyte & ease, the which all thought it haue a pleasant taste in the mouthe, yt ys it very bytter & damnable to the soul. And therfor oure hedd and master Jesus Christe the secoūd Adam & fountayne off al wysdom wold gyve no place vnto shuche suttell assautes off the devell, but sayed vnto hym, heus frō me Sathan thow adversarye & tempter. O that we wolde lerne of this oure scholmaster, to byde the worlde farwell, when as we cannot enioye the same

Gene. 3.

Math. 4.

The vvorlde is no lēger to be imbraced, then

with a pure consyente in the fere off God, and obediently to bende oure backes to bere the borthen off christes crosse in the cōfession off his worde. And to thende thow mayst the better be incorraged paciently to bere the crosse that it shall please christ to charge the with all. I haue (accordynge to myn accustomed rudnes) trāslated this excellent epystell out off the frenche into oure Inglyshe tounge. The Authors name, I knowe not. To cōmende it, I nede not, for good wyne nedethe no banner. Fyrst reade, & then Judge. Off this I am sure, that in hyt thow shalt lerne (yff truthe may teache the) to throwe done thy selfe vnder the myghty hande of god i wyllyngly submyttynge thy selfe vnto his wyll, which ys the fyrst prynciple off trew chrystianyte. Thow shalt also lerne, what ys the wyll off God towardes his churche, & how he hathe intreated hyr frō tyme to tyme. Fynally, by cause I wyll a voyde prolyxite, (besyde plenty off other pyththy matters) in hyt thow hast abreffe Somarye and gatherynge to gyther of al the comfortable places of the scryptures, that may sarve to induce vs paciently to suffer afflyction for the testimonie of the truthe, in what sorte it shal

vvhijlles vve mai pocesse christ vvith the same.

The cōtēter of this Epistell.

pleasethe eternall God, oure moste dere & lovynge father to laye thesame vpon vs. Yff thow art any thynge therby comfo:ted & strenthened (as I am sure thow shalt be, yff thow reade thesame with a syngle & pure mynde, & not by cause thow wol=dest be counted a reader off many new bo=kes, but bycause thow desyrest to be edy=fyed by them) gyve the glo:ye vnto God, who hath wrought shuche wo:thy wo:=kes in his creatures. And I dout not but here in thow shalte fynde thyne ex=pectacion, to thy synguler conso=lation. The name off the Lo:de be pr:ayesed who hath made bothe heaven and earthe, and in dyspyte offhis enymes hath pr:e=pared a res=tynge pla=ce fo:r his churche. AMEN.

Red not for novelties sa=he but to be edified,

¶ The Epystel.

AMONGEST OTHER NE cessary thynges that Jesus Christe the alone Sauioure off the worlde, & the only trew & perfyte master of the vniuersall churche, hath comanded vs to aske of God his father & oures throught hym, we fynde wryten that he hath expresilly cõmanded vs all wayes to saye (Oure father thy wyll be done) And as this prayer ought not to prosede from the mouthe only, so ys it necessarye that the mouthe do all wayes speke off the abondance of the harte, that ys to saye not fayndly, but perfectlye & intyrlye, all wayes desyrynge the accomplyshynge off the good wyll off God oure celestiall father. Beynge all wayes redy to gyve thankes & to reioyse when we shall se the wyll off God accomplyshed, ether vpon vs, or vpon any other, ether in prosperyte or adversyte, the which all wayes the flesche dothe abhorre. For that prayer that ys voyde off this vnfayned desyre, beynge presented vnto God, ys not only a mere Ipocresye, but also a playne mockynge off hys maiestye. Buton the other syde this deuyne & chrystean desyre dothe yelde

Math. 6. Luc. 11.

Math. 12.

Math. 6.

oure prayer all to gyther, impoluted and perfyte before the lorde. For all thynges duly cōsydered, there are dyvers vrgēt causes, that ought all wayes to move vs, to desyre the perfourmance off the wyll off God oure most benynge father. Do we not knowe perfytly, that the lorde hath made all thynges accordynge to his owne pleasure, for hym selfe? Do not we vnderstand that all thynges were created by the wyll off the lorde God only? Yff it be so then that all thynges were made by the only wyll off God? What other thynge ought we to desyre, but only that this his wyll be accomplyshed & perfourmed? The which can be non other, but good & Juste. Yff we were wysse I nought to vnderstand this perfyt lesson, that the lorde God dothe preche vnto vs, by the example & mynystration off all his other creatures. The wolde we most wyllyngly & gladly desyre to se the accomplyshment off this his wyl vpon vs, in al thynges that it pleaseth hym to do with vs. We are not ignorāt off this, that God hath not created his creatures, to thed they should be subiect to vanyte (that ys to save) to mutacion & corruption, & to the abus off

Gene. 1.
Eccle. 39.

the vnbelevers. For it ys most certayne that all the creatures on theyre behalfe do rather desyre not to be subiecte vnto ifyde Rom. 8.
les, then to be subiect, for naturally they do desyre all to gyther, to enioye theyre perfyte state wherin they were created. But, when as (after theyre fassion) they do consyder, that God hath so ordayned it, that for a tyme they should serue the wyckede vnbelevers, they beare with out reppynyng this myserable seruytude, for the honour off hym that hath subiected the there vnto, in hoppynge most certaynly that ons they shalbe delyuered frō that bondage, all thought they do neyther for se the tyme, when, not the meanes, how. Now then I wold demande offyou, bry therin most derely beloved, not in Adam, 1 Cor. 15
in whom ys no thynge but perdyction, but in Jesus Chryste in whom only ys ou re perfyte salvation, standythe it with a- Act. 4.
ny equyte or reason that all other creatu- Hebre. 1
res obaynge the good wyll of God the lor de, that we should gaynsaye & obstynatly with stande thesame, when as he dothe with vs accordynge as it best pleaseth hi? Truly God ys more vnto vs, then he ys vnto all other hys creatures, for he ys oure father, and we are more vnto hym,

then all his other creatures, for we are his chylderne, and we are his heyres, we ought thē to love hym more then al other his creatures, we ought to haue in hym a more lyvely hope & confydence with greater effycace, then all other creatures, So that by good consequence we ought more wyllyngly to submyte oure selfes vnto his good pleasure then allother his creatures, in saynge all wayes, Thy wyll be done. But what suppose we to be the wyll & ordynance off God: S. Paul do the notably teache vs thesame, where as

Rom. 8. he saythe. Thosse whom God hath knowen from the begynynge, he hath predestinated thē, to thende they should be made cōformable to the image off his Sonne. This breffe sentence off the holy apostell well vnderstanded, dothe playnly expresse vnto vs, what the wyll and ordynāce off God ys to vs warde. The which dothe this myche sygnyfye vnto vs, that God hath immutablye ordayned that all thosse whom he hath chosen before the cōstytution off the worlde should be made lyke vnto Jesus Chryste his sonne. I appele here vnto all your cōsyences (O ye christians) and do demaunde off you, ys there

any ryches, ys there any honour, ys there any glorye, ys there any tryumphe lyke vnto thys? namly to be made cōsyrnable vnto the sonne off God? No truly, iudge ye yourselves. wherfor prayesed be the eternall name off the Lord our God, who throught his infynyte bounty, without any offoure desertes, hathe chossen vs, & made vs worthy off this incomparable felycyte and honour. But this aday lethe no thynge vnto hym that vnderstādeth not thesame. Wherfor it behoveth vs dylygently to waye & cōsyder what the scrypture menethe whē it affyrmethe vnto vs, that it ys the wyl of the lorde God oure father, that we should be lyke vnto the image off his sonne, who ys the naturall and only sonne off God, even Jesus Chriſte in whom we do beleve, & of whō we do beare the holy name off christians. And where ys he now? he ys lybynge & raynynge with God his father in immortalyte most happye, whosse wyll ys that we shoulde be cōsyrnable in glorye to the innage off his sonne, as wytnesethe. S. Paul, in the place before reſyted. To the which also agreethe. S. John. when as he sayethe, whe knowe that when he Ephes. 1. Rom. 8. 1 Ioh. 3.

shall appere, we shalbe lyke vnto hym. Wherby it ys manyfest, that we shal ōs lyve & raigne with hym, the which thynge most certaynly shall come to pas, for he hym selfe doithe make vs there off a most perfyt promys, in thesse wordes, ffere not lytell flocke, for it hath pleased your father to gyve you a kyngdom. Shall not we then haue it? Truly, we shall haue it. For as saythe Mardocheus, The lorde ys an allmyghty kynge, & all thynges are in his power, & there ys no man that can resyst his wyll, wherfor yff he haue purposed to delyuer Israell, who shal lett it? shall we not then be all saved? yes, shall we not all lyve and raigne with Christ who wyll comunycate vnto vs his glorye & immortalyte as the fyrst borne a mōgest many bryetherne, & that oure God hath wylled it so to be, & hath ordayned it to be so? There ys no doute theroff. And truly I suppose, there ys none off vs all that wold not gladly be partaker with Jesus Christ in this respecte. For we all desyre to be saved, we all desyre to be happye, we all desyre to lyve & raigne with Jesus Christe: but how thē? Yf we do no thynge els but raigne with hi, we shall not thē in

Luc. 12.

Ester. 13.

all respectes be lyke vnto the Sonne off God. For the Sonne off God doth not only raigne but before he assended into his glorye, he was a seruant, he was a subiect, he suffred. he was crucyfy ed, & all for vs. Wherfor yff we desyre to be made perfytly lyke vnto Jesus Christe, then most we beare his crosse, ffor yff we should raigne with hym, with out beynge crucyfyed with hym, we should be (as it were) but in one respect lyke vnto hym, but God hath wylled that we shoulde be cõformable & lyke vnto hym, not in halfe or in parte, but in all thynges. Then ys it off necessyte that we suffer with hym, and that ons ended, we are certayne that we shalbe glorifyed with hym. So that there ys non other waye to enter into the glory off God, but only that waye wherby Jesus Chryste his sonne ys entred. And this waye ys the crosse. For yff we do dy-rectly cõsyder how Christ entred into the glory off his father, wayinge therin the immutable ordynance off God & the infal lyble veryte off his holy worde we may saye, & saye truly, that it was off necessy-te that Jesus Christ dyd enter into his glorye by crosse, afflyction and deathe, for other wysse the ordynãce of God had byn Mach. 16. Ephes. 1.

all to gyther infrynged and brokē, & the holy scryptures found fals. For God by his eternall counsayll had before determyned that he should be put to deathe, & the scryptures lykewysse dyd before testyfye thesame, the which thynge to be trew, namly that God hath before ordayned that Jesus his sonne should suffer deathe, he hym selfe doth wytnes vnto vs thesame, when as in. S. Luc he sayethe. Truly the sonne off man dothe go, accordynge as it is determyned off hym, &c. Lykwysse. S. Peter speking vnto the Jewes of hym, dothe manyfestly declare thesame, by thesse wordes, ye haue (sayth he) kylled hym, in affyctynge hym by the hāds off vnryghtous men, after he was delyuered by the determynate counsayll and fore knowlege off God. Also the pryma tyve churche in a prayer written in the Actes, wherin they make rehersall off thosse thynges that the sonne off God dyd suffer, they do euydently declare vnto vs, that all that euer happyned vnto hym, cā to pas, by the only wyll, pleasure & ordynance off God his father, for they saye, truly Herode & Pōcius Pilate with the gentylles & the people off Jsraell haue ga

Math. 16. 20. 28.

Act. 3.

Act. 4.

thered thē selves to gyther in this cyte a-
gaynst thy holy chylde Jesus, whō thow
hast anoynted. But where to came they
to gythere? For to do what so euer thy
hande & thy counsyll had before determy-
ned to be done. Ys it not now apparant
before your eyes, how that the holy gost
who spekynge by the holy scryptures
doth attrybute all the suffrynge off Jesus
Chryst vnto the determynate counsayll &
immutable ordynāce off God his father?
Lykwisse Jesus Chryst hym selfe beynge
entred into the depe & perfyte cōsyderati-
on off this immutable determynation, say
ed vnto his dysscyples, hyt be hovethe the Luc. 9.
sonne off mā to suffer many thynges & to
be reprobed off the elders & off the hyghe
prestes, & Scrybes, & be slayne, & the thyr
de daye to ryse agayne. But wherfor,
(O lorde Jesus) behoved it so to be? It
behoved it so to be, for as mychе as God
had so ordayned it, who sayeth by the mou
the off the prophet Esaias, truly it shal-
be, as I have determyned, and shall com Esai. 62.
to pas as I haue purposed it in my myn- 50.
de. The lorde off hostes hath decreed it, &
who ys he that can cansell that decre? My
coūsayll shall take place & a byde, sayeth

the lorde God, & all my wyll shalbe accomplyshed. For as myche then as God hath wylled that Jesus his sonne should be put to deathe, hauynge so ordayned it by his eternall counsayll. Was it not then off necessyte that it should so come to pas? Yt could be non other wysse. Wherfor to prowe that the holy scriptures dyd testifye before that Jesus the only sauyoure of the worlde, should be put to deathe, suche as haue but a lytell perused the word off God, are not ignorant off thesame. Do
Mach. 26 the not he hym selfe saye? The sonne off
Marc. 14 man goethe as it ys wrytten off hym? Yff
Luc. 22. we would take the payne (as we ought to
Iohan. 5. do & as we are comaunded) to serche dy-
Esa. 30. rectly the scryptures, we should fynde
52. that not only they haue prophesyed his deathe, but also they haue prophesied (yea & that partycularely) all other thynges that he hathe suffred for vs. So that it behoved hym off necessyte, to suffer all that he hath suffred. And therfor he sayd vnto his dysscyples, it behoued me
Luc. 24. so accomplyshe all that was wrytte of me in the lawe off Moyses, in the prophetes, & in the psalmes. And agayne he sayd vnto them, thus it ys it written, & thus it behoued Chryste to suffer. And a lytell be-

fore that, he sayd vnto tow off his dissyp-
les which were goynge vnto Emaus, O Luc. 24.
folles & slowe off hert to beleve all that
the prophetes haue spoken, was it not re
quysyte that Chryst shoulde suffer thesse
thynghe, & so enter into his glorye? He
sayethe that it ys requysyte & necessarye,
that by the crosse he should enter into his
glorye. But wherfor was it so requysyte
& necessarye? It was necessarye, fyrst, for
as myche as God had so ordayned it, Se-
cōndly, by cause it was so wrytten & pro-
phesyed off hym. But for all that it beho
bed hi necessarily to suffer deathe, yet not
with standynge he dyd not suffer thesame
by coaction and constraynt or agaynst his
wyl, but he dyd wyllyngly obaye the most
mercyfull ordynāce off God his father, &
with a free consent off hart dyd accōplyshe
the holy scryptures, to thende he myght
render vnto God his father the glory off
all truthe. And to prove that Jesꝰ Chryst
hath bothe wyllyngly & obedyently sub-
mitted hym selfe vnto the wyll off God
his father, the holy scrypture testyfyeth
euery where, & it is evydently apparant
vnto all thosse, to whom God hathe give
grace to knowe parfytly what ys Jesus

Chryst, for he ys properly that trew Dauyd, who hathe fully accomplyshed the wyll off his lorde God, (that ys to saye) he hath done all that he wolde haue hym do. But no mā can accomplysh the wyll off God, yff he do it not wyllyngly & with all his harte, ffor the lawe ys spyrytuall as
Rom. 7. sayeth. S. Paul, that ys to saye it requyrethe the spirete & the fre cōsent off the harte, & can none other wysse be accōplyshed, but by doynge wyllynglye the thynge that it commandethe: yea a man must haue
psal. 1. his wholl delyte in the law off God (as sayeth the prophet) otherwysse it ys no thynge els but mere Ipocrysye & a playne mockynge off God. But Jesus Chryste which ys the veryte it selfe, coulde be no hypocryte. Thē dyd he willyngly accomplyshe the wyll off God his father in all thyng, & namlye in suffrynge. It ys evydent then, that he hathe willyngly, gladly, and with all his harte suffred, that he dyd suffer, yea & yff we will narowly examyne the matter, we shall fynde that he neuer desyred any thynge so ernestly as to accomplyshe the good will & pleasure of his father, or rather to spēke more truly we shal fynde that he neuer desyred any other

thynge. The which thyng to be trew he hym selfe dothe evydently wytnesse the same vnto vs, in thesse wordes. My meate ys to do the wyll off hym that sent me, & to fynyshe hys worke. That ys to saye. I desyre non other thynge, but to accomplyshe the wyll off my father, and to bryng to effecte the worke that he hath gyven me in charge. But what worke was it that his father had gyven hym in charge? Truly amongest other thynges he gave hym in charge to suffer deathe for his electe. Wherby it ys apparāt that he desyred no thynge so mychе as to dye ffor the salvation off the chylderen off God, the which thynge he hym selfe declarethe evidently by the pen off. S. Luke, in these wordes. I must be baptysed with a baptisme, & how am I payned tyll it be ended? Which signyfyeth as mychе as yff he had sayd, God my father hath ordayned that I shall dye, wherfor it behoveth off necessite that I do dye, the which thynge truly I do must desyre with all my harte, seynge it so pleasethe the benygnite of my father, & I shall neuer be in quyete & at rest tyll it be accomplyshed & ended. Thesse wordes well consydered, do they

Ioh. 4.

Luc. 12.

signifye, that Jesus oure savioure dyd dye vnwillyngly or with repenynge? No truly. But contrarywysse they do signifye that willingly & with a good will, he dyd obaye the determinate ordinance off God his father, even vnto the deathe. The which thynge he hath not expressed vnto vs by wordes only, that he wolde dye for vs in obaynge the will off his father: but also he hath declared thesame by other iestures & signes. As when he comonynge with his apostelles the fyrst tyme, off the order off his deathe, saynge, that he must
Math. 16 go vp to Jerusalem, & there suffer dyvers thynges of the elders, hyghe preistes & scrybes, & must be kylled, & raysed vp agayne the thyrde daye. Then Peter toke hym a syde and begaue to rebuke hym, saynge, master, favour thy selfe, this shall not happen vnto the. As who wolde saye, master for godes sake beware off them, & take hede lest they put the do deathe. O cursed wysdome off the fleshe, & humayne vnderstandyng? But let vs heare what the lorde dyd answer him. Dyd he saye vnto him? Peter my frynde, the coũsayll that thow gyvest me cannot prosede but from good will and harty love, yea it prosede

the from that great & perfyte amyte and frendshype which thow beareſt vnto me, wherfor I will beleve the, and folowe it, yea I will beware off this generation, and will not come at Jerusalem. Jesus Christ dyd not make him this answere. But what then? He sayd vnto him, as it were in a great coller. Go after me Sathan, thow art offencyve vnto me, for thow savorest not the thynges that are off God, but thosse that are off men. Here we may se how that he calleth he his owne dissyple, Sathan, & adversarye to God, by cause he went about to dissuade him that he shoulde not dye, as God his father had ordayned it, & the prophetes testifyed. Is not this then a most certayn sygne and token that he wēt willyngly vnto the deathe for vs? The which thynge the prophetes dyd prophesye that had wrytten off him. And amongest other, yff ye lyste to heare a certayne & trew testimonye, harken what the kynge off Jerusalem the prophet David sayethe, spekynge in the person off Christe. Sacrifice & oblations thow woldest not haue (sayeth he) but myn eares hast thow opened (that is to saye) thow hast made me obedient vnto the. Burnt of Psal. 40.

feinges & sacrifice for synne thow hast not required, then sayd I, Lo, I come, in the volume off the boke (that ys to saye in the lawe off God) it ys wrytten off me, that I shoulde fulfyll thy will, O my god, I am content to do it, & thy lawe ys with in my harte. This ys the testimone that Dauid beareth off the Messias. The lyke
Esai. 50. thinge vttereth the Prophet Esaie, the trew Homere off the prophetes. The lorde God (sayeth he) hath oppned myn eare, (that ys to saye he hath gyuen me the gyfte off trew, perfite & voluntari obedience), & I cannot saye naye, nor withdraw my selfe (that ys to saye I haue not striuen against his will) but I haue offred my backe vnto the smiters, & my chekes vnto the nyppers, I turne not my face from shame and spittynge and from them that wolde scratche me by thesame, for the lorde God ys my helper, and therfor shall I not be confounded, I haue hardened my face lyke a flynt stone, for I am sure, I shall not come to confusion. Behold my dere brytherin & fayghtfull frēdes, beholde, in how fewe wordes, the perfite & voluntarye obedience off Jesus Christ ys dyrectly declared as wyll by Dauid as by

Esaias. But it ys no thinge to consider & knowe that Jesus the annoynted off the lorde hath voluntarely and willingly suffred all thynges, eya even deathe it selfe, yff we do not also narowly consider, one thinge, wherof S. Peter dothe admonische vs. And what ye that Jesus Christ (sayeth he) hath suffred for vs, levinge vs an example to folowe his fotsteppes. That ys to saye, that ye do as he hath done. It was requisite & necessarye that Jesus Christ should suffer. But wherfor was it requisite? By cause God had sō ordayned it. And the holy scriptures so testified it. Wherfor to obaye the ordinãce of god, and to accomplische the holy scriptures he dyd suffer, & that gladly & willingly. But what then? The ordinance off God dothe it tende no farther but only ouer the person off Jesus Christe? Truly the ordinãce & proundẽce of God dothe extende ouer all thynges vniuersally, but chefly ouer vs that are the mẽbres of Jesus Christe. And as the scriptures do speke principally off Jesus Christ, who ys the accomplishment & ende off the lawe, even so also do they consequently speke of vs, who by grace are made one with him. But what ys the

1. Pet. 2.

Ephe. 1.
1. Cor. 11.
Rom. 10.
Collo. 1.
Ephe. 2.

ordynaunce off God ouer vs. He hath or-
dained that we do fyrst suffer with Chri-
te before we shalbe glorified with him.
For he hath predestinate vs to be lyke vnto
his sonne, in that by the crosse he ys en-
tred into his glorie, & not other wysse.
And therfor .s. Paul hauynge respect vn-
to this immutable ordinance, writtinge
Roma.8. vnto the Romaines, saieth. The spirit of
god rendrethe testimonie vnto oure spirit
that we are the childerin off God, yff we
be childerin then are we also heires, the
heires I mean of God & coheriters with
Christ, yff so be (sayth .s. Paul) that we
do suffer with him, that we may be also
glorified to gyther with him. Consider
I pray you herin the minde off .S. Paul.
who plainly affirmeth that we haue no
part with Christ in glorie, vnles we do
participate with him in miserie. And a-
gaine writting to Timothe, It is a trew
2 Tim.2. sainge (saith .S. Paul) yff we dye with
him, we shall also lyve with him, yff we
be paciente, we shal also raigne with him
yff we denye him, he shall also denye vs.
This ys the ordinance & determination of
God ouer vs. But now let is se what
the scripture speketh off vs, that scriptu-

re (I say) which in all thinges ys confir
mable to the ordinance of God, the which
also (to speke more properly) ys no thyn 1. Tim. 2.
ge els but an expressive regester off the di-
vine & all mighty ordinance off the lorde.
But what saieth this scripture cõcernyn
ge vs? It saieth. Euery man shalbe sal- Marc. 9.
ted with fyre, & euery sacrifice shalbe seso
ned with salt. What ys that to saye? I
take it, as yff the lord had sayed. God say
ed in the lawe off Moises, all thy sacrifi- Leuitic. 2.
ces shalbe sesoned with salt, nether shalt
thow take a waye the salt off the covenant
off thy God frõ off the sacrefice, but thow
shalt offer salt on all thyne oblations.
Wherby it ys apparant that it was requi
site in the lawe that euery sacrefice should
be sesoned with salt. Even so ys it necessa
rye, sayeth oure savioure Jesus Christe,
that euery man, who ys also a sacrefice,
be salted with fyre, that ys to saye, it be-
hovethe enery man that dothe dedicate hi
selfe vnto god, or with out faynynge doth
truly imbrace the christean religion, that
he be sprynkled & salted with tribulation.
I meane, that he be persetuted & beare his
crosse. This ys it truly that Christe teache
the when as he sayde, ye shall haue affli- Ioh. 16.

2. Tim. 2. tion in this worlde. This ys it, that. S. Paul by expresse wordes declarethe sayng. All thosse that wyll lyve godly in Christ Jesus must suffer persecution. This ys that purgatorye wherof. s. Paul

1. Cor. 3. dothe admonyshe vs in his epistell to the Corynthes, in thesse wordes. Every mās worke shall appare, for the day off the lorde (that ys to saye, the tyme off afflyction) shall declare it. Which shalbe showed in fyre, & the fyre (that ys to saye the crosse) shall trye euery mans worke what it ys. For this cause also, the Autor offthe boke that we call Ecclesiasticus,

Eccle. 2. sayeth. My sonne when thow comest into the seruyce off God, kepe thy selfe in ryghtousnes and fere, & prepare thy soull to suffer temptation. Wher vnto ys to be

Luc 9. referred the sayngе off Jesus Christ, Iff any man wyll folowe me, let hym renounce & forsake hym selfe & take vp his crosse and folowe me. For as he sayeth in. S.

Math. 10. Mathew, he that dothe not take vp his crosse, & folowe me, ys not worthy off me. What ys that to saye? He ys not worthy off me? It ys to saye, as wytnesseth. S. Luc, he cannot be my dysscyple, he cannot be a chrystean. For a chrystean beleveth

a christean hopethe, a christean lovethe, a christeā suffrethe gladly for the glory off God, and who so euer dothe not so, he ys no thynge lesse than a christean. Behold here now, my brytherin & most dere fryndes, behold I saye the ordynance of God, behold also what the most certayne & holy scryptures dothe teache consernynge oure estate. And truly all vertyous and godly men that haue byn syns the begyuynge, haue perfetly tasted and felte, the effycacie & power of this diuine ordinance, which ys all to gyther voyde off mutacion. And they haue knowen by experience, the truthe off Godes worde, which promiseth vnto vs in this worlde no thynge but the crosse, saynge that by many tribulations we must enter into the kyngdō off heaven. But how and wherin haue they felte the power off this his prouidence? How haue they experimented the effecte off this his holy worde? Well I nought. For all they to gyther with out any exception haue byn afflytted & yll entreated off the wordlynges. The which thynge to be trewe, the holy woman Indethe dothe wytnesse the same vnto vs in hyr boke, where as she sayethe: All the fayght

Act.14.

Indeth.8.

full that in tyme past haue pleased God, haue passed by many tribulations. And yff ye lyste to beholde the examples off theyre lyffe, Ye shall fynde no thynge
Gene. 4. more certayne. Tell me I pray you? Abel,
Math. 23. whom Jesus Christ calleth ryghtous, was he not persecuted? When as his owne brother dyd most cruelly morther him. Noye, who a wholl yere to gyther was
Gene. 7. inclosed in the arke vpon the waters, with all māner off beastes, ya none after was deryded off his owne naturall son-
Rom. 4. ne, had he no tribulation? Abraham,
Gene. 12. whom S. Paul callethe the father (that
13. 14. 20. ys to saye the example) off all belevers,
22. 23. tasted he no adversyte? Alas he never had
Gene. 19. here any other thynge. Loth also his neweu, suffred he no iniure in Sodome? Isaac, had he not a great and marvelous
Gene. 22. temptation when as at the comaundmēt off God, Abraham his father, who loved hym so tenderly, toke hym & bounde
Gene. 27 hym, to make hym a sacrefice? Jacob, was he not molested & afflicted by his brother Esau, when as he threatened to kyll
Gene. 37 hym? And Joseph, how was he entre-
39. ted off his brytherin, what iniure ressayyed he by a lassyvyous womā, who fallsie

accused hym off adulterye? But this cros
se was the meanes off his exaltation and
prefarmēt. And of Moyses, what shal we
saye, it shal suffice to reherse, that which
ys wrytten of hym in the epistell to the E Hebr. 11.
breus. To wyt, when Moyses was great, Exod. 12.
by fayght he refused to be called the sonne
off Pharaos doughter, & chosse rather to
suffer aduersite with the people off God,
then to enioye the pleasures off synne for
a season, & extemed the rebuke off Christe
greater ryches, thē the treasures of Egyp
te, O Moyses, the trew seruāt off God,
thow dydest then consyder, that thynge,
which syns the holy gost hathe vttred by
the mouthe off Salomon kynge off Jeru prouer, 16
salem, namly, It is better to be persecu-
ted with the humble, then to part the
spoylle with the prowde & arrogant.
O that thow wart then dyrectly led with
that spiret, who syns thy tyme hath sayd
vnto vs. I had rather be a dore keper ī the
howsse of God then to dwell in the taber
nacles off the vnryghtous, that ys to saye
I had rather beare the crosse with the peo
ple off God, then to raigne & tryumphe
with his enymes, O godly mynde, O di
vine and christean affection. But let vs

retorne to oure matter. Josua the succes
sor off Moyses, (to whosse voyce the lor
Iosua.1.10 des God obayed whē he stayed the course
off the Sonne) dyd he enter into the lan
de off promys without crosse & tribulati
Iudh.4. ons? The scriptures recorde the cōtrary.
And Deborza beynge a most vertuous
woman, & most iustly governynge the
people off God, had not the aduersite, as
well as the other? Yea that she had, and
yet not wythstādynge she showed hyr selfe
more vertuous & worthy, then the mē off
hyr tyme. The lorde gyve low vnto wy
mē, the hart of Deborza. Also Gerobaal o
Iudg.6. ther wyffe called Gedeon, was he exemp
ted from aduersyte? I report me to the bo
ke off the Iudges. Lykwyffe Sampson
Iudg.16. whom the lorde had blyshed, was not he
afflycted by the philistians, who puttyng
out his eyes, they made theyre foule off
hym? Saynt Paul in the.13. chapter
off the Actes bearethe wytnes, that God
found Dauid a man after his owne har
te. And yet not withstandyng all the lyffe
1.Sam.19 20 21.22. off Dauid well consydered, was no thynge
els but trouble, affliction & aduersite. What
2.Sam.15 suffred he at the hande off Saul? What
suffred he by his sonne Absolon, whom he

loued so enterely? Yea he suffred so many thynges & so grevous to be borne, that it cannot be expressed. And yet in this perpetuall crosse, in thesse quotidian afflictions, in theis contyneuall tormētes as well of the soull as of the bodye, how dyd Dauid behaue hym selfe? What sayd he? He sayd, I am redy, that the lorde do with me, as it semethe vnto hym best. I am redy to beare pacientlye & with a good wyll all that it shall please hym to sende me. O sayngе worthy off recordation in the hart offa christian. O bowte all to gyther heavenly. O flesse perfytly beaten downe, or rather all to gyther mortyfyed by the myghty mallet and power off the spirete, able to ouerthrowe mountaynes. To the which sayngе agreethe the wordes of Hely the prest. To whom when Samuel had shewed the rewyne off his howsse, he answered, he ys the lorde, let hym do, what it best semeth vnto hym. O that the Soules off thosse men are most fortunate, whose carnall affections and flesly cogitatiōs, the fyre off Godes spirete hath so perfytly consumed, and brought to this pas, that they can willingly saye vnto the lorde there God, O God thow art mas- 1. Sam. 3.

ter do with vs what so euer is pleaseth the, thy will be done. But theſſe men beſore menſioned, dyd they for al theyre perſecutions, at any tyme forſake the lorde, or be came ſlacke in well doynge? No truly, wherunto I appele as a wyttnes the good Tobias who diuers wayes was afflicted, & yet not withſtandynge all his afflictions, dyd neuer forſake the waye off verite and truthe. Tob.3 I produce alſo to witnes the fayghtfull Job, off whom ye haue hard the affliction and pacience. Iob.23. What ſaye ye alſo to al the prophetes who haue borne about the worde off verite? We will ſaye off them that which Jeſus Chriſt dothe teache vs, when as he ſayed vnto his diſſiples, and in them to vs. Wlyſſed are ye, when men revyle you, & ſaye all manner off evell ſaynges agaynſt you for my names ſake, reioyſe & beglad, for great ys your reward in heaven, for ſo perſecuted they the prophetes which were before you. Math.5. But what? dyd they perſecute ſome of the prophetes, and lefte other ſome vn afflicted? No. They haue vniuerſally perſecuted them all, with out any exception. The which thynge to be trew, ys evident by the wordes off. S.

Stheph̃en. Which off the prophetes ys there (sayth he) whom your fathers haue not persecuted, from the fyrst vnto the last. And not only the prophetes, but John also, who was more thē a prophet, even suche a one (as wytnesseth Jesus Christ) as there was not a greater borne amongest the childeren off women. Ther was no prophet greater then John Baptiste, and yet was he persecuted. But how was he persecuted? They dyd vnto hym all to gyther what so euer they wolde, and yet was he that Helias as testifieth Jesus Christ that was promysed to come. Here we haue no small occasion to staye oure selues, & diligently to consyder the profounde and admirable Judgment off the lorde. For. S. John was a most holy and vertuous man, he sought in all thynges the glory off God, he neuer dyd iniure to any man lyuynge, he was a man all to gyther inreprehensible. And yet all this not withstandynge, the lorde gaue hym ouer into the handes of his enymes, to execute theyr tyrannye vpō hym, the which thynge also he most pacientlye suffred. Ought we then to be abashed & marvayll yff he suffer vs wretched synners

Act. 7.

Math. 11.

Math. 17

Math. 3.
Marc. 1.
Iohn. 1.

ners to faull into the handes off oure aduersaryes & capitall enymes: Or rather how myche owght we hyghly to thanke hym, for his gentyll correction, & patiently endure the same. Truly my fryndes it ys oure duty so to do. But it ys but a small thynge that the enymes off the faygh dyd vnto saynt John, all thoughe they dyd what so ever they coulde. For they dyd vnto Jesus Christ the sonne off God, what so ever they wolde, As he hym selfe prophesied before in saynt Mathew, saynge, I saye vnto you, that Helias ys come all redy, & they knew hym nat, but haue done vnto hym what so ēs they lusted, in lykewysse all so shal the sonne off man suffer off them. But who ys this sonne off man? The sonne off man in this place ys to saye the sonne off God, the only & trew Messias, that ys to saye the only & trew saviour off the worlde, to be breffe, it ys Jesus Christ hym self who spake it, who ōly a boue all other ys most worthy to be called man, or the sonne off man, not by cause off his humylyte and abiection, not by cause he ys not borne off man and woman as other are, but for by cause that he only (who ys borne

Math. 17

Math. 1

God and man) ys the honoure, the glorie, and the perfyte savyoure off the humayne nature, for it ys he only that hath repayred and restored thesame agayne into his perfection, it ys he that maketh me, perfyte men, for with out hym, man ys, no ma, that ys to saye, the image of god, but a beaste & worse then a beaste, yea the perfyte image of the devell. And this mā, this sonne off man, who only ys the perfyte man, and also (Emmanuel) that ys to saye God with vs, and consequetly the glorye of man, was gyven into the hādes of synners, to thēde that they myght do with hym what so euer they wolde, that ys to saye, what so euer God his father had before ordayned off hym to be done: and they dyd it. Now my bretherin and fryndes I do demande off you: Yff God the eternall father hath not spared his owne proper sonne, as sayeth Saynt Paul, but hathe abandoned hym to the wyll off synners. Ought we to thynke it strange yff he do gyve vs into the handes off synners, (we wiche are also synners) to thende we may be made confirmable and lyke vnto his sonne, accordig to his determination before the fondati-

Math. 1.

Rom. 8.

ous off the earthe. And tell me, I beseche you, ys a scholler above his master, or a seruãt greater then his lorde whom he seruethe? Or rather ought not the scholer to be contented when as he ys intreated as his master, and the seruant as his lorde. Gyve eare I praye to a worthy sentece that a certayne christean hath spoken in oure tyme.

O seruantes, do ye thynke, that it behouethe you to rest and take youre ease, when as the lorde dothe trauaylle & take payne? Truly all the faythfull seruantes and good christeans that were in the tyme off Jesus christ, and also syns his deathe, haue had no reste, but haue all wayes trauayled: they haue all byn persecuted, as was theyr master: wheroff he
Marh.10. warned them also before hande, saynge,
Mar.13. yff they haue persecuted me, even so wyll they persecute you. Wherfor yff the worlde dyd make warre agaynst the master, ys it reason that we his seruantes ly ve in peace and pleasure? Or rather ys it possible that we should not suffer, seynge the master hath suffred? Who euer knewe the members in healthe, & the heade sycke? wyll euer harde off any thyche

thynge? And forther more yff the prynce hym selfe go vnto the warres for the comen wealthe off his contrye: ys he not al to gyther a cowarde and a bastard, that seketh hys ease at home, and wyll not accompany his prince, who willyngly ys the abandon hym selfe to emynēt danger for the vtilite off the comen wealthe. How mych more, yff the sonne off God, who ys oure only prince be in his owne person in the batayll, armed at all poyntes, are we fayghfull seruantes, are we worthy soldiours, are we trew christeans, yff we do not accompany hym? And yff all ouer companyons be about oure prince, berynge the brounte off the battayll with hym, and we tarrynge behynde, do we not meryte to be expulsed his bāde & felowshyppe, to be rased out off the boke off lyffe, and to be reprobated and accursed for euer? Truly, we deserue no thynge els, and even so shall it happen vnto vs. Harken I beseche you, what the angell off the lorde God sayeth in the boke off the iudges. Curse ye the Cyte of Meros (sayeth the angell of the lorde) curse the inhabiters therof, by cause they came not forthe to helpe the lorde, neyther Ebr. 12.

to helpe the myghty. Here may ye se a most certayne malediction and curſſe vpon ſhuche as are ſlacke and neclegent to aſſyſt the lorde in the tyme off tribulation. In tyme paſt alſo when Gedeon made warre agaynſt the Madianites, he lefte behynde hym and dyd not call the men off Ephraim to aſſyſt hym, wherfor they were grevouſlye offended with hym, & kendlyd in ſhuche indignation, that it wanted lytell that they had not oultraged & dyſtroyed hym. Why haſt thow ſerued vs thus (ſayed they) that thow calledeſt vs not with the, whē thow wenteſt to fyght with the Madianites? Ye may ſe that the men of Ephraim, dyd not deſyre to tarry at home & ſeke theyr eaſe, when as theyr captayne Gedion with his armye was in perryll and in danger off the ennymes. Lykwyſe we reade in the boke off Samuel, that when Dauid kynge off Jeruſalē, was aduertiſed that Barſabe the wyffe off Vryas was with childe. He ſent vnto his cheffe captayne Joab, & commanded hym, to ſend him Vryas, who was as thē in the campe amongeſt the other captaynes & ſoldiours off the kynge. When Vryas was come, and after the kynge had

ludg. 7.

2. Sam. 11

inquyred off him the estate off his armye, he sayd to Vryas, go vnto thy howsse, & wasshe thy fette. And Vryas (as sayeth the hystorye) departed out of the kynges howsse, and there followed hym a seruyce ffrom the kynges table.

But Vryas slepte at the gate off the kynges pallace with other off his lordes seruantes, and went not downe into his howsse: off the which thynge, when kynge Dauid was informed, he sayed to Vryas, arenot thow come frō the fylde: why then doest not thow go downe into thy howsse? But now I besyche you brytheren, gyve eare and consyder dylygently, the worthy answer off Vrias, the which truly ys worthy off perpetuall cōmendation, and neuer to be forgottē. But what sayde he? The arck off God & Israell & Juda dwell in the tētes (sayeth he) my lord Joab, and the seruantes off my lorde, lye vpon the face of the earthe, and shall I then go into myn howsse, to eate and dryncke, & to lye with my wyffe? For thy healthe and for the healthe of thy Soule I wyll not do this thynge. O moste excellent, worthy, and vertious man. O constant mynde neuer werye

off trouble and payne. O sayinge neuer to be forgotten. For he wold not take his ease, when it was tyme to travayll: but wolde go with the rest, & beare his parte off the burden. Ys it lawfull thē, for vs, wytherin, to seke oure ease, and to refuse to suffer, seynge that all oure compayons haue suffred, and do suffer, & also our only hedd Jesus Christ with them? Phe 2.4 Rom.12. There ys no apparant excuse why we shoulde do so. Wherfor Dauid in his tyme spekynge in the person off Christe, & off his mystycall bodye, that ys to saye, of vs, he sayd, I am ordayned to be wypped and beaten. And. S. Peter in his fyrst epistell sayeth the lyke. Yff for well doynge (sayeth he) ye suffer wronge, and take it patyently then ys there thanke with God, for there vnto verily were ye called. Consyder erneſtly, derely beloved thesse. 2. sentences. Dauid affirmethe that we are ordayned to be afflicted, and S. Peter sayethe that we are called to suffer. Namly to suffer pacientlly, & that for ryghtousnes sake. Ys there any excuse then, why we should refuse pacientlly to suffer for ryghtousnes sake, seynge we are there vnto ordayned and called of god?

1.Pet.2. Math.5.

Ought we to refuse, wyllyngly to dryn-
ke off that cupe that God our father hath
ordayned and gyven vnto vs? That we- Math.20.
re no perfyte obedience to the diuine ordy
nance. That were no dyrecte followyn-
ge off oure vocation. That were no trew
expression off the example off the sonne off
God oure only hope. That were no thyn- .1 Tim.1.
ge confirmable vnto this order of prayer, Tithm.2.
Oure father thy will be done. To con-
clude, that were no waye to declare oure
selfes to be christeans, but rather to ma-
nyfest our selves enymes and aduersaryes
to the most holy and ryghtous wyll off
God: Yea it were no thynge els but dy-
rectly to mourmure agaynst God. It ys
written in the boke of Judethe, how that
thosse that resayved not the temptations, Iudg.8.
with the fere off God, but put them sel-
fe forthe with vnpaciencye and murmo-
rynge agaynst God, perysshed off the dys-
troyer, and were slayne off serpentes. Do
we thynke then to eskape the extermina-
tion and ponyshment off God yff we be-
come murmorers & repyners agaynst his
determinate ordinance & pleasure? In se-
kynge meanes to avoyde the crosse, which
he dothe present vnto vs, for the glorie of

his name, and oure commodite? Alas
Act. 5. O lorde, so miserable ys oure estate & con
Gal 6. dyssion, and so greatly doth it dyffer frō
2. tim. 4. oure Auncesters and fathers. For the Apostels and fyrste christeans, dyd reioyse, when God dyd them this honoure, as to suffer iniurye & persecution ffor the
Math. 5. name off Jesus Chriſte. And they dyd not reioyse with out a cause, for as mythe as the scripture sayethe. Blyssed are ye, yff ye suffer any thynge for ryghtousnes sake, eya blyssed are ye when mē revyle you, and persecute you, and shall fallsly saye all manner off evell sayinges agaynst you for my sake, reioyse and be glad, for great ys your reward in heaven, that ys to saye, the kyngdom of heaven ys yours, as he sayd a lytell before. Blyssed are they se that suffer persecutiō for ryghtousnes sake, for theyrs ys the kyngdom off heaven. Thesse confortable wordes & sayinges of oure sabyoure Jesus Chriſt, beynge fyrmly imbraced and credyted off the apostelles and prymatyve christeans, moved them boldly and stoutly to imbrace the crosse, in willyngly submittynge thē selfs vnder thesame. For they had a mosterstayne assurance founded vpon the omni-

potent verytable worde off the sonne off God. That in so doynge they were happy and blyssed, and that they should haue parte in the consolations, & glorye off Jesus Christe, as thei had participated with hym in his tribulations. But are we christeans of thesse dayes, come to this Issew? Haue we avansed oure selfes so farre? or do we as they dyd? Alas, no. The lorde be mercyfull vnto vs. For that cursed loue of oure selues, surmoũteth in vs the love off God. And the affection that we haue vnto fryvolous and transitore thynges off this worlde (to myche surmoũtynge the affectiõ that we haue vnto the thynges that are permanent and eternall) do cause vs to haue in hatred, the persecutiõ and crosse, which the sonne off God hym selfe hath with saffed to beare, before vs, and for vs. And what may be the cause heroff, I pray you? But only oure incredulyte, for that we do not fyrmly beleve the worde off God, which his owne sonne hath most fayghtfully testified vnto vs. This vicious loue, and this damnable affection, which doth so drawe vs, frõ the thynges where vnto we are called, cã they prosede from any other thynge, then

1. Cor. 3.

Math. 10. 16. 20. Mar. 8. Luc. 9

from a diffidence and mystrust that we haue in the saynges and promyses of the sonne off God? I report me to your consyences: Truly the apostles and prymatyve churche who were perfyte christeans. And dyd fayghtfully beleue the saynges of the sonne off God: They dyd not governe thē selfes on this sorte, but suffred gladly for Jesus Christ, and for the testimonye of his gospell, when it pleased the good will off God, that they should be afflicted. They dyd neuer disswade one a nother to suffer, but contrary wysse, they dyd anymate & bolden one a nother even to the very deathe. Paraduenture ye wyll answer me, and saye, all this ys trew, we acknowlege. But the crosse off the Apostles and off the fyrst chrysteans, was not so hard, so cruell, nor so evell to be borne: As ys the crosse that God layeth vpō oure shoulders in thesse dayes. Wherfor they bare theyre crosse easely, and we wyth more payne. O vnadvysed saynge, O obiection worthy off reproffe. Do we supposse that the crosse off the Apostles and prymatiue christeans, was easy to be borne? I praye you, let vs take the payne, to consyder what was theyre crosse, and that do

ne, we shall easely deserne which ys the moze grev user. Trulye yff we wolde with a syngle eye consyder all thynges, we should synde that we altogyther dyd nesh suffer the tenthe part of the payne & trouble that. S. Paul hym selfe only dyd taste and endure. And therfoz dothe he boste hym selfe, that he ys a better seruant off Jesus Christ, the were, a certayne kynde off falls prophetes amongest the Corrinthians, off when he maketh mension. Wherfoz yff it please you, let vs here him selfe speake. They are the ministers off Christ (sayeth he) I am moze, in labours moze abondant, in strypes aboue measure, in prison moze plentiouse, in peryll off death often, off the Jewes fyve tymes ressayved I fozty strypes saue one, thrisse was I beaten with roddes, I was onse stoned, I suffred thrysse shypwzake, nyght and day haue I byn in the depe see, in iozneynge often, in perylles off waters, in perylles of robbers, in ieoperdes of myne owne nation, in ieoperdes amongest the heathen, in perylles in the Cyte, in perylles in the wilderues, in perylles in the sea in perylles amongest fals bzytherin, in labouz & travayll, in watchynge often, in 2. Cor. 11.

honger & thyrst, in fastynge often, in colde & nakednes, besyde the thinges that outwardly happen vnto me. Here may you
2. Cor. 1. se, what saynt Paul dyd suffer for the testimonie off Jesus Christe. And in an other place he sayethe. Wytherin I would not have you ignorant, off oure trouble which happened vnto vs in Asia, for we were greued out off measure passyng strenght so greatly that we dyspayred even off lyffe. Also we ressayved an answer off deathe in oure selfes, that we should not put oure trust in oure selfes, but in god, which raisethe the dead to lyffe agayne, and which delyuered vs from so great a deathe, and dothe delyuer, on whō we trust, that yet here after he will delyuer, by the helpe off your prayers for vs, that by the meanes off many persons, thankes may begyuen off many on oure behalfe, for the gifte gyuē vnto vs. Here may ye se (my fryndes) here maye ye se the crosse off Saynt Paul, here may ye se what he hath suffred, and yet this ys not all. For he hath suffred manye other thynges as wytnessethe the boke off the Actes off the Apostles, and fynally he suffred deathe for the witnessynge off Jesus Christ. For there more. S. Paul hath not only made

mẽncion, off that which he dyd suffer hi
selfe, but also he hath made reherſall off
the estate off the dther apostles off his ty-
me. Wherfor, for Godes sake harkẽ what
he sayeth off them to the Corrinthians, 2. Cor. 4.
Truly I beleue (sayeth he) that god hath
set vs forthe, (we which are the last apos
tels) as it were men appoynted to deathe,
for we are a gasyngstocke vnto the worlde,
and to the angelles & to men, we are fol-
les for chrystes sake, but ye are wysse
through christe. We are weake, but ye are
stronge. Ye are honorable, but we are dys
pysed. Even vnto this tyme
we hounger and thurste and are naked
and are buffyted with fystes, and haue
no certayne dwellyng place, and labour
worksynge with oure owne handes. We
are reuyled, and yet we blysse, wẽ are per
secuted, and suffer it, we are evell spokẽ
off, and we praye, we are made as it were
the fylthynes off the worlde and the off-
scowrynge off all thynges even vnto this
daye. That ys to saye we are no lesse de-
testable vnto the worlde, then were thosse
that the gẽtylles dyd customablye throwe
into the watter for the preseruation off
the commen wealthe. And in a nother

place he saythe. We are troubled on e-
very syde, yet are we not forsaken, we a-
re in poverty, but yet not vtterly with-
out somewhat, We suffer persecution,
but are not relynquyshed therin. We are
cast downe, neuertheless we perysche not.
We all wayes beare about in our bodyes
the mortification of the lorde Jesus, that
the lyffe off Jesus myght appere in oure
bodyes, for we which lyve, are all wayes
delyvered vnto deathe for Jesus sake, that
the lyffe off Jesus myght also appere in
oure mortall flesche. Now haue ye har-
de what S. Paul testifyeth off his estate
and off the other apostles. Now I be-
syche yougyne eare vnto that he wryte-
the off the estate off all the sayntes in ge-
nerall, that is to saye off all the electe &
trew chylderin of God by Jesus Chriſte.

Hebr. 11. Throught fayght (sayeth he) they haue
subdewed kyngdomes, wrought ryghtous-
nes, obtayned the promys, stopped the
mouthes off lyons, quenched the violence
off fyre, escaped the edge off the sworde,
out off weaknes they were made stronge,
waxed valiant in fyght, turned to flyght
the armes off the aliantes, the wymē res-
sayued theyre dead to lyffe agayne: Other

were racked & woulde not be delyvered, that they myght inheryte a better resurrection: Agayne other were tryed with mockynges and skornynges, more ouer with bondes, and prisonment, were stoned, were hewen a sonder, were tempted, were slayne with the sworde, walked vp and downe in shepskyns, and gotskyns, beynge destitute, troubled and vexed, they wãdred in wyldernes, in mountaynes and in caves off the earthe, off whith mẽ, the worlde was not worthy off. Beholde thy lyffe, beholde the estate and intretynge off the childerin off God, durynge the tyme they were in this worlde. Ys there any greater tẽptations, then thesse which we haue hard rehersed? And yet neuer the lesse Jesus Christ and his membres before vs haue suffred them. But in all thesse extreme temptations how dyd they behaue them selves? Were they at ony tyme astoyned or dyscomforted? No, truly. As wytnesseth. S. Paul, saynge. Blyssed be God the ffather off oure Lord Jesus Christe which ys the father off mercye & God off all consolation, which comforteth vs in all our tribulations in so mychе that we are able to cõfort them that are 2. Cor. 1.

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in any manner of trouble, evē with the same comfort, that we oure selfes are cō-
forted off God, for as the afflictions off
Chriſt are plentious in vs: even ſo ys oure
2 Cor. 12. conſolation plentious by Chriſte. Itē
he ſayeth in a nother place. Therfor wyll
I very gladly reioyſſe in myn infirmites
that the ſtrenght off Chriſt may dwell in
me, Therfor haue I my delectation, in
infirmites and in rebukes, in neceſſites,
in perſecutions and in anguyſhes for chriſ
tes ſake, for when I am weake, then am
I ſtronge. Here by it ys apparant that
S. Paul was not dyſcomforted not dyſ-
coꝛraged in the middes off his tribulatiōs,
but ſuffred all thynges very gladly & quy-
etly, even very deathe for the teſtimony of
the truthe: he wold not alſo that his frin
des ſhould be moued or troubled for any
thynge that myght happen vnto hym, but
rather that they ſhould reioyſe with him.
The which cōfortable leſſon he truly ler-
ned in the moſt flowythynge ſkolle off his
maſter Jeſus Chriſt, who ſayed vnto his
dyſciples, Let not your hartes be greved,
neyther fere, ye haue hard how I ſayed vn
Ioh. 14. to you, I go and come agayne vnto you.
yff ye loued me ye wold verely reioyſe, by

cause I go vnto my father. The which thinge truly the dissiples dyd showe in the ende, that they dyd love hym vnfaynedly: for after that he was visibley departed from them as towchynge his bodyly pre-sence, and assended vp into the heavens, wheras he remaynethe resedent vnto this howr, lyvynge and raignynge & prayng for vs. They retorned vnto Jerusalem with great ioye and gladnes as testyfyeth S. Luc. But dyd Paul and the other apostles only reioysse in tribulation: Al the other christeans who haue suffred for the veryte sake, dyd not they also reioysse in beringe theyre crosse. Yeas, truly, thā-kes be giuē vnto oure god. The which thinge S. Paul, spekinge as wel of other as of hym selfe dothe sufficiently declare, saynge. We do not only glory, in the glorie off the sonne of God, but also we do glorie in tribulation. As who wold saye, we christeans are not off that opinion, that the worldly men are of, for worldly mē do hate and detestе all tribulations, I call thē evelles, Thynkyng it an evell, odious & shamfull thynge to suffer persecutiō. But contrarywysse the trew christeans, do glorye and reioysse in all theyre persecutiōs. That ys to saye they are assured that they

Act. 1.

re persecutions, make for theyre glorye, honestye, wealthe, vtilite, and synguler profyte: For the which cause they do glo-
Iam.1. ry in suffrynge, and do reioysse. For. S James in the name off God dothe comañde them to do so, saynge. My brytherin extyme it an excedyng ioye, when you fal
1.pet.4. into dyuers temptations. S. Peter also exhorteth them vnto thesame thynge, when he sayethe, dearly beloued maruell not that ye are provyd by fyre (which thīge ys to trye you) as thought some strange thynge happyned vnto you: But reioysse, in as myche as ye are pertakers of christes passions, that when his glory apperethe, ye may be mery and glade. For truly all christeans, yff they be in very dede christeans, do not only reioysse & glorye in theyre tribulations, but also they gyve harty thankes vnto God, & therin praysse his holy name. In which doynge they folowe the example off the. iij. chylderin that beinge throwen into the fornace,
Dany.3. bounde, walkynge in the myddes off a great fyre, dyd gyve thankes, prayse and glorifye the lorde. They also folowe the
Iob.1. example off Job, who sayed, yff we haue ressayued good thynges at the handes off

God, why not evell also? The lorde hath gyven, and the lorde hath taken away, even as it pleasethe the lorde, so ys it come to pas, blyssed be the name off the lorde. S. Peter also dothe gyve them in 1. Pet. 4.
comandment to do the lyke, saynge, Yff ye be rayled vpon for the name off Christe happye are ye, for the glorye and the spirit off God resteth vpon you, but se that none off you do suffer as a murtherer, or as a theefe, or an evell doer, or as a busy body in other mens matters, yff any man
suffer as a christean, let hym not be ashamed, but let hym glorifye God on his behalffe. But wherfor ys it, that the christeans, do so greatly reioyse in theyre tribulations? And do gyve thankes and prayysse the name off God in the myddes off theyre afflictions? S. Paul in his Epistell to the Romaynes dothe gyve vs a Roma. 5.
playne resolution theroff in these wordes We knowe (sayeth he) that tribulation bryngethe pacyence, pacience bryngethe experience, experience bryngethe hope, & hope maketh vs not ashamed, by cause the love off God ys shede abrode in our harter, by the holy goste which ys gyven vnto vs. What meanethe this sayn

ge, Tribulation bryngethe pacyence? Ys it the nature off tribulation to make all men pacient indifferently, that are afflicted and troubled? (No truly.) For yff tribulation naturallye dyd worke pacience in all them that are troubled, thē shoulde all men generallye pacientlye beare theyre tribulations. But euery one dothe not so. For we do se at thys tyme the most part off men mourmer and grudge without a cause, and folyslye cōplayne in theyre afflictions and aduersites. What haue I done (saye they)? Wherin haue I offended? Can thesse wordes proceade frō a pacient harte that willyngly dothe submyte hym selfe vnder the most iust iudgment off God? It ys certayne that it can not. And therfor it semethe that the Apostell, here spekethe agaynst the experience that we haue off thynges. But on the other syde yf we do diligētly waye to whome he here spekethe, namly vnto the christeans, he beynge also a christean, we shal raselye gather, where vnto he tendethe. For it behoueth vs to consyder and vnderstande that the tribulations wheroff he now treatethe, are not the tribulations off the worldlynges. But rather they are

the tribulations off the electe and trew childerin off God, whosse properyes he here declarethe, and sayeth. That tribulation (that ys to saye) the tribulation off a chrystean, bryngethe pacyence. But, which wayes? A chrystean man that seethe hym selfe troubled and afflicted, vnderstãdeth forth with that his tribulatiõ dothe not happen to him by fortune or chaūce, for he ys not off that vnhappy and damnable sect off infideles that dare denye the diuine prouidence off God, saying as we reade in the boke of Jeremyes lamētatiõs That from the mouthe off the lorde proceadethe neyther good nor evell. The lorde seethe vs not, he hath forsaken the earthe. And as it ys writtē in the boke of Job. Tushe, how should God knowe? dothe his dominion reache beyonde the cloudes? Tushe, the cloudes cover hym that he may not se, for he dwellethe aboue the cyrcle off the heavens. All thesse wordes or rather blaspheames, signifye no thynge els, nor tende to none other ende, but to make vs beleve, that God, that hath made heaven and earthe doth not entermedel with humayne and earthely thynges, And that it ys not he that sendethe vnto man good

Lamēt. 3.

Ezech. 9.

Iob. 22.

and evell, prosperite & aduersite, which we tast in this lyffe. But a trew christe an doth not gyve any credyte vnto so pestilent and diabolicall a lye. For, to thynk off God, a thynge so mythe vnworthy his maiestye ys not the worke off a christean, but off an Epicurian or of an Aristoteler. A christean man gyvethe reuerence vnto the worde off God, in belevynge & fyrmely dwellyng vpon thesame, all thought al the vniuersall worlde wolde contenciously affirme the contrarye. And the worde off God sayethe. Tua pater prouidentia ab initio cuncta gubernat. O father (sayethe the scripture) thy prouidence gouernethe all thynge from the begynynge. And agayne it sayethe. Who ys he there that sayethe that any thynge ys done, with ont the comandment off the lorde. Forther more the lorde our God Esai. 45. spekynge by the mouthe of the prophet Esaias sayethe. I am the lorde, and there ys none other beside me, formynge the lyght, and creatyng the darckness, makynge peace, and creatynge evell, yea I am Deut. 32. the lorde that dothe al thesse thinges sayeth the all myghty God. And in Deutreno he sayethe, behold, I am the God alone,

and there ys none but I. I kyll and wyll make alyve agayne, I wounde and I wyll heale agayne. And also Tobias hauynge respect vnto this sentence, sayed vnto the lorde, Great art thow (o lorde) for euer more, and thy kyngdome worlde with ōt ende, for thow skourgest, & healeste thow leadest vnto hell, and bryngest out agayne, and there ys none that maye escape thy hande. Where vnto agreethe the author off the Ecclesiasticus saynge, prosperite & aduersyte, lyffe and deathe pouertye and ryches, come all off the lorde. And to that ende dothe the prophet Amos enquyre saynge, Dothe there any evel happē in the cyte, that the lorde hath not wrought? Use thy ryches in the dayes off prosperite (sayeth Jesus the sonne off Syrach) and haue pacience in the tyme off aduersite, for even as God hath made the one, even so hathe he made the other. All thesse textes, and other infinite contayned in the holy scriptures declare sufficiently, that the worlde ys not gouerned by fortune and chaūce, as the infideles dare affirme, and that agaynst the evydent testimonie and iudgment off theire owne cōsyences, which witnesseth

Eccle. 11.

Amos. 3. 8.

vnto them that the worlde ys all to gy-
ther gouerned by the only prouidence off
God: And that as well ryches, as pouer
tye, good and evell, that ys to saye, all tri-
bulations, persecutions, losses, afflicti-
ons, turmentes, and miseryes that we
suffer, doth only procede from God, and
that by the will, ordinance and commād-
ment off God, who dothe all in all thyn-
ges, accordynge to the counsayll off his
owne wyll. Wherfor when that a mā,
that ys a chrystean, dothe persaye hym sel
fe in any respect afflicted, in what sort so
euer it be, he dothe not doute, but ys cer
tayn ly persuaded that it ys god hym selfe
that doth afflicte hym. In sendyng hym
that same tribulation that he hathe: and
that all the wycked men off the worlde,
yea even the develles and all other creatu
res, that seme to afflycte, are no thynge
els but the roddes and ministers off his
diuine will and ordinance, as it ys wrytte
Esai. 10. in the prophet Esaias, Assur, ys the rod of
my furye, and my staffe. Also in the .54.
chapter the lord sayethe, Beholde I create
the smythe that blowe th the colles in the
fyre, and he maketh a weapon after his
owne handy worke, and I make also him

that kylleth to dystroye. A chrystean man now ys sufficiently assured that his tribulation ys all to gyther a worke off God, and doth not only consyder, that it ys God that afflictethe, but also the ende where vnto he tendythe by afflictinge him. But which waye should he knowe it? By the scriptures only, for the scriptures doth not only most certaynly assure hym, that it ys God, that afflictethe, But also when that God afflictethe, he doth it not off hatred, nor for any pleasure that he takethe in oure affliction, as testifiethe the boke off wysdome, which sayethe, That God hatethe no thynge of that he hath made, neyther takethe he pleasure in the distruction offthe lyvynge. The which thynge also Tobias confessethe in thesse wordes, Lorde, thow takest no pleasure in oure perdiction. The which thynge also the lorde hym selfe confirmethe by the mouthe off his prophet Ezechiel, I will not the deathe off a synner (saeth he) but rather that he torne and lyve. A chrystean man then, that believethe all that the scripture teachethe, doth not thynke that God dothe afflicte hym for any pleasure that he taketh to se hym

c. 5.

Sap. 1.

Tob. 3.

Ezech. 18.

ſuffer, (for that were the affection off a tyrant) neyther yet by cauſe he hateth hym in any reſpecte, but rather he ys perfytly perſwaded that God afflicteth hym by cauſe he lovethe hym. For he sayeth
Prouer. 3 hym ſelfe. Ego quoſcunqe amo, arguo
Ebr. 12. et caſtigo, that ys to saye, I do reprehende and chaſten, all them that I love. It
Apoc. 3. ys neceſſarye then that all thoſſe that god lovethe, and cheſly thoſſe that he lovethe in Jeſus Chriſte, be chaſtyned. But wherfor dothe he chaſtyce them? Becauſe that he lovethe them. But how mythe dothe god love them? How mythe leſſe dothe he love them, then he loved his only ſonne Jeſus Chriſte? He lovethe the as his children for chriſtes ſake, and he that believe not that, dothe denye the verite ſpoken by Jeſus Chriſte, who ſpekyuge off thoſſe that throught the preachynge off the apoſtles ſhould believe in hym, sayed to his father. O father thow haſt loved them, as
Ioh. 17. thow haſt loved me. And Jeſus Chriſte how mythe dothe he love them? Harken
Ioh. 15. what he sayethe in the goſpel of S. John. As my father hathe loved me, (sayeth he) even ſo do I love you. O assured promys, O sayngе off great conſolation,

to all thosse that fayghtfully beleve the same. O cõfortable wordes which beynge well vnderstanded and surely fyxed in a chrystean mans hart by the excellent and supernaturall hãmer off fayght, ys able with one only blowe to subdew oure corrupte nature, and naturall inclination, in makynge thesame willyngly obedient, to the good will off God, who hath so myche loved vs, and of his mere goodnes hathe done so myche, and hath suffred so myche for vs. But now, seynge that love, yea & that an infinite love, ys the only cause, why God oure lovynge father dothe so afflicte vs. To what ende then tẽdethe he, in this his affliction, & to what purpose dothe he so often afflicte vs? S. Paul in his fyrst epistell to the Corrinthe- 1. Cor. 11.
ans dothe expresse vnto vs the cause wherfor, in few wordes, saynge, When we are iudged off the lorde, we are corrected, to thende we shoulde not be dãned with the worlde. That ys to saye, God dothe sende vs affliction and tribulation, but he dothe not sende them to distroye vs, but rather to chastyce vs, to thende ther by we myght amende, & be prouoked to flie vnto hym for mercye and pardon. By

cause we myght not be condemned with
4. Esd. 16 the wycked worldlynges . Esdras hathe
the lyke saige in his .iij. boke the .16. chap
ter. Beholde (sayeth he) hongēr and pla
ge , trouble & anguyshe , are sent as scour
ges , for amendment . Wher vnto ys to
be referred the worthy saynge off the ho
Iudith. 8. ly woman Judethe , Let vs not seke to be
avenged (sayeth she) for the thynge tha
ys done vnto vs : but consyder that al the
se ponyshmentes are farre lesse then our
synnes and misdedes , belevinge also tha
this correction comethe vnto vs , (as to
the seruantes off God) for amendment
and not for oure dystruction . Now it ys
manifeste , that when we suffer any tri
bulation , hyt proceadethe from God , an
that for oure salvation . The which thyn
ge when a christean man dothe sayghtful
ly cōsidere , he ys moved forth with patie
ly and gladly to beare all his aduersites
in rendrynge harty thankes to God his
father for thesame . And so comethe it to
Rom. 5 . pas , as sayeth . S . Paul . That tribulatio
on bryngethe pacience , not off his own
proper nature , but by a more livēly know
lege off the good will off God towardes
vs . And this pacience , bryngethe experi

ence (sayeth .S. Paul) that ys to saye, pacience dothe trye and prove oure faygh te, yea pacience doth perfytly wytnes, e= videtly declare, and surely assure vs, that the fayght off that person, that ys paci= ente in his aduersite, ys no vaine, fayned or dead fayght, but fyrme, trew and ly= uelye, in that it indurethe the fyre off tri bulation with out ether werynes or repy= nynge. It ys a common saynge amon= gest vs, that a man dothe not certaynlye knowe his owne stomake and boldnes, tyl thuche tyme as he ys retorned from the battayll. For after a man hath felt hym selfe stout and valiant at the pynche, and wyllinge to do his dewtye to the vtter= most off his power, and that not for all the iniures, incomodites, calamites, and miseryes off the warres, he never founde hym selfe dystorraged from the fayghtful lerninge of his prince, but hath al wayes pacientlye and valiantly supported all ha= sardes and troubles, in corragynge con= tynuallye his companyons, & all wayes showynge a good contynance and lusty co= rage. That men then knowethe how bardey he ys, the he knowethe that he ys in the nober off them that are meite sol=

diours to serue the kynge and the cõmen wealthe. And he ys knowen off all his cõ panyons, yea and off the kynge hym selfe. But what thynge hath tryed hym? what thynge hath made hym knowẽ? For so the the constancye and pacience that he had in aduersite. For before this pacience, neyther was he knowen to the kynge, neyther yet to his companyons, what manner a man he was, no he was not knowẽ to hym selfe. For as sayeth the Eccle. 34 Ecclesiastyke, he that was neuer tempted, what knowethe he? And he that was never proued, wherof hathe he experience? He meanethe that with out crosse and persecution a man shal neuer knowe hym selfe certaynlye. The which thynge ys most trew. For tyll suche tyme as we haue byn tempted, and tyll suche tyme as god hathe layed vpõ vs his crosse that it pleasethe hym to have vs beare. We may extyme, or rather presume off oure selves, Math. 26 then other wysse, as. S. Peter, extemed and presumed off hym selfe, when as he sayed. Thought all men be offended by cause off the, yet will not I be offended: all thought I should dye with the, yet will I not denye the, yea I wyll gyve my lyffe

for the. When Peter vttred these wor
des, he knewe not very well what he say
ed, neyther knewe he as yet hym selfe.
And wherfor? By cause he had as then
neuer byn tempted nor proved. So lyk
wysse we, yff before we have byn temp-
ted or afflicted do vtter the lyke saynges,
truly, we spekē off no certaynlye for as
myche as we never haue byn proved, &
therfor are all to gyther ignorant off oure
selves. But when as God oure father,
hath sent vs tribulations and hath gyvē
vs grace in thesame to contine we constāt
ly, and to behaue our selves valiātly, that
ys to saye, we were neuer dyscomforted
nor astoyned nor denyed oure faygh, but
haue boldly confessed thesame before the
face of oure enymes, no thynge ertenyng
oure lyffes with. S. Paul. But haue wil
lyngly dysppyced and abandoned thesame
for the verytes sake, accordyng to the doc-
trine of Jesus Christ oure onely master, &
most perfyte exampler. Then are we pro-
ued, then do we persayve and knowe by
experience that oure fayght ys good & ly-
vely, thē dothe oure companyons knowe
vs, and then dothe God hym selfe know
vs, as he sayed to Abrahā. Now I knowe Gene. 22.

that thow fearest God, So that there ys no doute but that this probation and experience off oure fayght to be good & godly, cōmethe off the pacient constancye, & constant pacience that God hath gyvē vs, in oure tribulations. For truly the reprobate and vnbelevers, haue neuer pacience in theyre aduersites. But they mourmer all wayes agaynst God & blaspheme his maiestye. Which thynge consydered, moved. S. Paulto saye, pacience bryngethe eyperience (to wytt) experience off oure fayght, that ys to saye, pacience dothe gyve vs experience that oure faight ys good, as a good souldioure that hath dilygently done his indevoure in the bataill, consayveth a certayne and sure hope, that his prince for whom he hath fought & hasarded his lyffe, wyll gyve hym thākes, recōpense hym, & gyve hym prefarmēt, charge, and credyte in his realme. Even so when as by constant pacience oure fayght hath byn proved, and founde good, then dothe oure hope incresse more then ever it dyd, and do conseve a fyrme assurance, and sure certitude off oure salvation. Then begyne we (as it were) partly to knowe and lyvely to feile,

that we cannot be damned, but that we shall be most certaynly saved, as wit-
nesseth the good Tobias, Who so ever lo- Tob.5.
vethe God (sayeth he) and serueth hym
a ryght, ys sure off this, that yff his lyfe
be tempted and proved, it standeth in try
ynge, and yff he contynewe in pacience,
he shall haue a rewarde, and be hyghly
crowned. To the which agreethe the ho
ly apostel S. James, saynge, Blyssed ys Iam.2.
that man that endurethe temptation, for
affter that he hath byn proved, he shall
ressayve the crowne off lyffe, that God
hath promysed to thosse that love hym.
And this ys it, that the apostell teacethe Rom.5.
vs, when as he sayethe, probation, that
ys to saye, the experiente that throught
patience we haue off oure stronge and in-
vinsyble fayght, worketh (or rather en-
gendrythe) hope. But vpon what thi
ge ys this ouze hope founded and bylded?
Yff it were founded and stayed vpon the
force & worthynes off oure pacience, the
should it haue, but a slender fondation,
mythe lyke vnto that edifice that ys byl-
ded vpon the sande, But wher vpon the,
ys it situated? vpō the onely certaynty
off the verytable promysses off the lorde,

Mach.10 who sayeth in. S. Matthew. Blyssed a re all thosse that suffer persecution for ryghtousnes sake, for theyrs ys the kyngdome offheaven, and agayne he sayethe. He that wyll go a bout to save his sowll, that ys to saye, his carnall and temporal lyffe, he shall losse thesame, but he that shall losse his sowll, that ys to saye, he that shall wyllyngly abandon his lyffe for my sake & for the gosples, he shal surely save it. Upon thesse promysses and other lyke, which are infinite in the scriptures, ys oure hope all wayes founded & bylded, as the only foundation theroff. And not vpon oure owne workes, pacience or worthynes. And this hope, ys not confoūded sayeth sayut Paul, that ys to saye, that all thosse that do fyrmely hope after the thynges that God hath promysed them, they shall never be dyssayved not frustrated off theyre erpectation and attente: They shall neuer be confounded before the vngodly & vnbeleuers theyre enymes: It shall never repent them, neyther shall they be ashamed for that they haue beleved in the promisses off God. For as suredly they shall haue, that they haue hoped for, namly that which God hath

promysed them. And on the other syde, the vnbelevers and vngodly shall haue no ocasion, to lasse the to skorne. For out off all dout they shall be saved, as testifiethe the prophet Esaias. Whoso euer beleve- Esai. 28.
the in hym, shall not be confounded. Also it ys wrytten in the psalmes. Blyssed ys Psal. 33.
the man that hopethe in the lorde, ffor God savethe thosse that trustethe in hym. But what nede I here to allege the sayin ges off thesse. ij. prophetes, Dauid, & Esa ias, seyng that all the scriptures tendy- n. 3.
the to none other ende, and al most teache- i.
the noneother doctrine, but onely that all thosse that vnfaynedly do reposse theyre confidence in God, shalbe delyvered frō all theyre tribulations, and shalbe saved trought the grace and mercye off the lorde Jesus Christ. And there for gyve eare vnto the lyvely and puysance consolation, that the apostell dothe gyve vnto vs in his epestell to the Ebrieus, & els where, sayn Hebr. 12.
ge. Wherfor let vs also (for as mythe as we are compassed about with so great a multitude of witnesses) that ys to saye, so great a nomber off them that are gone before vs. Laye a waye all that presseth downe, and the synne that hangethe so

fast on, let vs rōne with pacience vnto the battaylle that ys set before vs, lokynge vn to Jesus the captayne and fynysher off ou re faygh̄t, which for the ioye that was set before hym, a bode the crosse, and dysspy ced the shame, and ys now set downe on the ryght hande off the throne off God, Consyder therfor and consyder agayne, how he indured suche contradiction off synners, leste ye should be weryed & faynt in your myndes, for ye haue not yet resis= ted vnto bloud, strybynge agaynst synne, and haue forgotten the exhortation that speaketh vnto you as vnto childerin. My sonne dispyse not thow the chastenynge of the lorde, neyther fayntewhen thow art rebuked off hym, for whom the lorde lo= vethe, hym he chastynethe, yea, he skor= gethe euery sonne that he resaythe, yff ye indure chastenynge God offrethe hym selfe vnto you, as vnto sonnes. What sonne ys he whom the father chastynethe not? Yff ye be not vnder correction (wher off all are pertakers) then are ye bastar= des and not sonnes. Therfor seynge we haue had fathers off oure owne flesthe, which corrected vs, and we gave them re uerence, shall we not myche rather be in

subiection vnto the father offspirites and lyffe? And they verely, for a fewe dayes nortered vs after theyre owne pleasure, but he norterethe vs for oure profyte, to thende that he may minister off his holines vnto vs. No manner chastenynge for the presēt tyme semethe to be ioyous, but grevous, never the lesse after warde it bryngethe the quyete frute off ryghtousnes, vnto them that are excercysed there by. For thought oure ontwarde man perylhe, yet the inward man ys renewed day by day, for oure tribulation, which ys momentany and lyght, preparethe an excedyng and an eternall wayght off glorye vnto vs, whylles we loke not on the thynges that are sene, but on the thynges which are not sene. For the thynges which are sene are temporall, but the thīges which are not sene, are eternall. For we knowe, that yf the earthly mansiō of this body were dystroyed, we haue a byldīge of god, an habitatiō not made with handes but eternall in heauen. My fryndes and brytherin, thesse worthy saynges are written for oure doctryne, to thēde that we throught pacience and consolatiō off the scriptures myght haue hope. Cō-

2. Cor. 4

2. Cor. 5.

Rom. 15.

for your selves then, in thesse wordes, haue pacience, be thankfull all wayes vn to oure particuler and generall father. Yff at any tyme it pleasethe hym to make you pertakers off the healtfull suffryn-ges, of Jesus Christ his onely sonne, and off all the fayghtfull christeans that here to fore haue suffred ffor his name sake.

Haue a sure hope, that yff you suf-fer with the sonne off God, ye shall also raigne with hym. And yff ye do comu nicate with him, patiently berynge his crosse in this worlde, be cause you wolde be founde obedient vnto the good wyll off God his father, ye shall also be made lyke vnto hym, lyvyng & raignyng in hea-ven, in immortalite most happye. And all wayes remember and fayghtfully con syder this one thynge, wheroff the holy gost by the pen off saynt Paul dothe ad-monyshe vs, sayinge, The afflictions off this worlde, are not worthy off the glo-rye to come, the which shalbe reueled on vs. In this firme confidence, cōmyte your selues holy, to the more then father ly prouidence off our God. And saye vn to hym with a good wyll and erneſt myn de with out all dissimulation. Our fa-ther thy wyll be done. And then saye al

so. With a sure confidence, as sayeth. S. Paul. The lorde ys my helper. I wyll fere no thynge that man can do vnto me. Hebr 13. Psal. 55. Psal. 117.

Fere not that God wyll forsake you, in what so ever miserable state it pleasethe hym to bringe you. For he hath sayd, I wyll not forsake the, nor abandone the. Ios. 1.

Ye wolde not relynquyshe, not forsake a mā that hath suffred any thynge for you. And do ye thynke then, that god who onely ys good, wyll forsake vs, who onely haue suffred for his name sake? O frynds let it neuer enter into your hartes, for it ys not possible assure your selves.

And forther more, be ascartayned that no thynge shall happen vnto you, but that which God hath eternally ordayned for you. And all thought all the tyrantes off the worlde, and the wholl worlde it selfe, should conspyre agaynst you, they are not to be feared. For you can drynke no thige els, but that cuppe that God hath prepared for you, from the begynnynge. Ye can suffer no more, nor non other wysse, nor at non other tyme, then God hathe ordayned. Do not ye knowe, that the kynde off deathe off the sonne off God, was before determyned? It behoved hym

to be exalted, as he hym selfe testifiethe in
Ioh.3. S. John, that ys to saye, it behoved hym to be crucifyed, he coulde not dye offany other deathe. And the tyme also wherin it behoved hym to dye, was it not certaynlye ordayned and apoynted? Yeas truly, as witnessethe Daniel in his. 9. chapter.

How ofteu tymes haue ye read, in the historye of the lyffe off Jesu Christe, that his ennymes sought dyuers meanes to take hym, and yet they could not, by cause
Ioh.19. that his howre was not come? that ys to saye, that the tyme was not them come, that God his father had determined that he should be taken. But when his houre was come, they toke hym at theire plesure, trought the ineuitable ordinance off God, who thē dyd delyuer hym into theyre handes, and gaue them power ouer hym, as he sayed to Pilate. Thow shouldest haue no manner off power ouer me, yff it were not gyuen vnto the, from aboue. Lykwysse he sayed vnto the Jewes, Ye are come forthe as it were agaynst a theaffe, with swordes & staues for to take me. Whē I was daiely with you in the temple, ye strechedd forthe no handes agaynst me, but (sayeth he in S. Luke)
Luc.22.

This ys evē youre very houre, & the power off darcknes. The place lykwysse wheras he should suffer, was it not also determyned? He hym selfe declareth vnto vs, that yeas. For he sayeth, It ys not possible that the prophet, that ys to saye, the Messias, or the annoynted of god, should peryshe, but at Jerusalem. And of thosse that should comdemne hym, & put hym to deathe, was there no thynge determined in the secret counsayll off the deite? What should we doute theroff, for he hym self sayed, Beholde, we go vp to Jerusalem, and the sonne off man shall be delyuered into the handes off the hyghe preistes and scrybes, and they shall comdemnē him to deathe, and shall delyuer hym to the gentylles to be mocked, and to be scourged, & to be crucifyed, & the thyrde daye he shal rysse agayne. And off hym that dyd betraye hym, what? was there no thynge determined before? Harkē what he hym selfe sayethe, Verely, I saye vnto you, that one off you shall betraye me &c. The sonne off man goethe as it ys wrytten off hym, but wo vnto that mā by whō the sōne of mā ys betrayed, It had byn good for that man, yff he had not byn borne. Then

Math. 20

Math. 26

Judas, which betrayed hym, sayed master, ys it I? Jesus sayd vnto hym, thow hast sayde, that ys to saye, thow hast sayed the truthe, it ys even thow, that was ordayned for that purpose from the begynnynge. This maye ye se, how all thynges consernyng Jesus Christ was gyded by the prouidence and determination of god his father. Truly there happyned no thynge vnto hym, that was not certainlye ordayned and appoynted before. Wherby we may easely gather, that no thyng shal happen vnto vs his members, that God hath not ordained for vs, thought all the men off the worlde wolde conspyre to gyther, and with them all the deueles in hel, or in the eayre, with all theyre iniquite crastes, treasons, wyckednes, thretenynges, strenght and condemnations, yet cā they not abrydge oure course, not prolōge oure lyffe, one moment. Howgreat then ys oure pusillanimite & weaknes: When as al thynges dependynge enterely vpon the only prouidēce of god, in whosse sure safgard and protection. we are and haue our beynge, and yet for all that we fere a mortall man, and that more ys, a weake woman, that to daye ys greue as

the gresse, and to morowe shalbe cast into the fornace. Continewally (as sayeth the prophet Esaias) we stande in fere, off the furye off them that trouble vs, and in the meane tyme do forget the lorde that hathe created vs, that hathe stretched ont the heavens, and hath layde the fondations of the earthe. O that we are people off lytell faygh t. But some man paraduenture wyll replye and saye vnto me. We are not Jesus Christe, therfor it ys not certayne whether god hath ordained the thynge that happyneth vnto vs, as he dyd vnto Jesus Christ, & whether he hath charge and care ouer vs, as he had ouer Jesus Christe: wherfor not without a tause we do fere the imaginations and entrepryses off oure enymes, agaynst vs. O saynge all to gyther myred with infidelite, this ys that I spacke off before, alas, we haue no faygh t, for wherin can we more showe oure incredulite, then so to restrayne the eternal prouidece of god, as to tende no forther then ouer the only person off Jesus Christe? So should god be the God off Jesus Christe only, & not oure God also? Wherfor then do we beleue in hym? Wherfor then do we reposse

oure wholl trust and confidence only in hym: Wherfor then do we call hym, oure God, oure father, & oure sauioure? Yff the prouidence off God do not tende ouer vs also, and yff he haue no solicitude and care ouer vs, then hathe the spiret off god abused vs with a notable lye, whē
1.pet.5. as by the penn off. S. Peter he sayed, Caste all your care vpon God, for he carethe for you. But truly the lorde myght iustly saye off vs now, that which some
Oze.11. tyme he spake off Ephraim in the. 11. chapter off the prophet Oseas, I bare Ephraim in myn armes as he that norysshethe them, & yet they wouldenot knowe that I had care off them. O to myche ingratitude: O infidelite incomparable: Tell me I praye you, are not lowe sparrowes off les walewe with God, then we are? Truly God hathe not so myche esteined
Math.10. them, for he dyed not for thē, as he hath done for vs, and yet Jesus Christ testifieth vnto vs, that a sparowe shall not fall vpon the grounde, without the wyll off
Luc.12. oure heauenly father. And what then? Shall we fall without his prouidence & determinate decre? No truly. Do we not knowe that euen the heares off oure hed

are all nombred? Do we not knowe, that god hath disposed all thynges by nowber, wayght, and measure? Are we ignorant off this, that all thynges haue theyre appoynted tymes? and that all thynge that ys vnder the heavens passethe by his course? as sayeth the Ecclesiastike. Do we not knowe that God hath gyven to man, tyme, and nomber off dayes? Haue we not sene wrytten that there ys a tyme off byrte. and a tyme off deathe? Haue we forgotten, or ratherdo we not vnderstande, that which ys wrytte in the boke off Job, & that we heare so often songe in the churche. The dayes off man surely are determined, the nomber off his monthes are onely knowen vnto the, thow hast appoynted hym his boũdes, which he cannot go beyounde. What ys that to saye, God hath appõynted boũdes and limytes vnto the lyffe off man? It ys to saye, that God hath ordayned euery man a certayne tyme to lyve, the which tyme we cannot ouer pas nor go beyonde. But this ys not all. For it behovethe vs also to tarry the appoynted tyme and as it were to touche the limited boundes. Wherfor yff we wil directly vnderstand this place off Job, we Eccle. 3 8

muſt dyligently conſyder what ys to ſaye a bounde or a lymite. Truly when a pece off grounde ys lymited and bounded, it dothe not only ſignifye that it goethe no farther, but alſo that it tendethe and ſtrechethe to the bounde. Wherfor it ys not inought to conſyder that we ſhal not pas the tyme that God hathe lymited, & determyned vs to lyve, but alſo we muſt aſſuredli perſwade oure ſelves that we ſhal lyve as lōge as he hath ordayned vs to lyve. And truly ſo ſhall we do in the diſpite off all oure enymes, all thought they wolde ſwelt theyre hartes. And tell me forther more, haue men gyuen vs oure lyffe? No forſothe. No more can they take it awaye from vs. God, with out any other hath gyven it vs, and God only dothe take it awaye. For he ys the lorde off deathe, as well as off lyffe, wherfor whē the appoynted tyme off oure deathe ys come, let vs aſſure oure ſelfes that it ys god only, and none other that dothe kyll vs. For he ſayeth. It ys I that kyll, and make a lyve agayne. And therfor when it ſhall pleaſe hym to kyll vs, that ys to ſaye, to take awaye this miſerable lyffe off the fleſſe: let vs ſaye with Job.

The lorde hath gyven, and the lorde hath take it awaye, blyssed be the name off the lorde. Let vs consyder, and folowe the example off Isaac, who so pacientlye permytted hym selfe to be bonde off his father, beynge redye to put hym to deathe. Desyrynge the infinite bounte off oure God, so to bynde oure members and affections, that there appere in vs no maner of thynge, that may resiste, gainsaye or replye in any respect aganist his good wyll and pleasure. But before all thynge let vs folowe the exãple of Jesus Christ oure only savioure and master, who seynge his deathe approchynge sayed to god his father, My father, not as I wyll, but as thou wyllt, thy wyll be done and not myne. Let vs then offer vnto God the father, oure selfes for a sacrefyce, whose savoure all thought it be evell and stynkyng in the nose off the worlde, yet it ys good & agreable vnto God by Jesus Christ his sonne, vpõ whom, that ys to saye, in the fayght and confidence off whom, we do dedycat. and offer onre selves, when we persayve oure houre to approche. And in the meane tyme let vs not tempt God, let vs not serche out, & prouoke oure enymes, that

ys to saye, thosse that with out a cause wolde vs evell, but rather in folowynge the example off Christ and his apostles, let vs withdrawe oure selfes thither, whēr as it shall please the prouydence off oure God and father to addresse vs. And what so euer betyde, let vs not fere mē, no, let vs not fere them, for God dothe inhibite and forbyd vs thesame, sayinge by his
Esai. 41. prophet, fere thē not, for I am with you. And seynge that god dothe forbynd vs to fere men, can we fere them with out synne? No truly. But to what purpose do we fere them? Men off them selues are no thynge: Men off them selues can do no thynge: and yff at onye tyme they haue any power, thesame power comethe onely vnto them from God, and ys gyvē vnto them onely to accomplyshe & execute the wyll off God. Wherfor they can not at any tyme, do any thynge but that, that God wyll haue done, by theyr ministration. Wherfor then do we fere them? Seying we are onely vnder the protection and safgard off God, who ys all myghty. Tell me I pray you, yff we had an enyme in Ingland, & the Quiene, who ys but a woman had promysed vs to pro-

tect and defende vs agaynst oure enymes, would we then fere hym? I suppose, no. And yet we are not ashamed to fere oure enymes, after that God who only ys all myghty, and off power to preserue, hath sayed vnto euery one off vs, Fere not, for I am thy protector, thy defence, and thy reward shalbe exceadynge great. Yff after this certayne promys and diuers other lyke, we do yet fere men, oure enymes, It must off necessite followe that we do doute off the power, goodnes, & allmyghty helpe off God. Ys this the honour that we beare vnto his diuine maiestye? Can we dohym a greater iniure, then not to credyte and obaye his worde? Why rather do we not saye with the prophet Dauid, and that with vnfayned lyppes voyde off all Ipocrysie, My hope and confidence ys onely in the lorde God, I fere not what man can do vnto me? Why the shold we fere the deathe, which thesse worldly wysse men (and yet in very dede folles) do make appere vnto vs so horrybie and expouentable. For truly that mā that now ferethe deathe, doth great iniure vnto Jesus Christe which hath ouercome thesame. And semethe, that he to- Gene. 15.

the dyspayre offeternall lyffe, that Jesus Christ, by his deathe hath purchased for vs. But peraduentnre ye wyll saye vnto me, that Jesus Christ hym selfe in the tyme off his crosse, dyd fere deathe, and therfor it ys no marvayl, thought we do fere it, in whom there ys no shuche perfection and constancye: Truly the flesche dothe alwayes abuse hyr selfe with the exāple off Jesus Christe, she dothe abuse it, for she cānot rightfully vse it, in as myche as the flesche ys all wayes repongnant vnto the spiret and the good wyll off god. And for as miche as you wil herī followe the example off Jesus Christ, well I am contented, fere deathe: But fere it, as Jesus Christ dyd fere it. Yff you wyll saye, that Jesus Christ had fere off deathe, consyder thesame also to be on shuche sorte, as the fere theroff dyd not kepe hym backe from the voluntarye obedience off God his father, and from saying with vnfained lyppes, My father thy wil be done: nor (his howre beynge come) frō the offrynge of hym selfe wyllyngly into the handes off his enymes, to be crucified and put to deathe. So thow so (o thow

flesshe) for yff thow do otherwysse, then dost thow not followe the example off Jesus Christe in ferynge deathe, but thow woldest couer thy pusyllanimyte and imperfections with the example off the sonne off God, in whosse lyffe was neuer founde any imperfection. Ye wyll answer me, and saye, we fere not deathe, for any fere we haue to be damned, neyther for any diffidence that we haue off eternall lyffe: But do beleve and are certaynlye assured, that oure God, in whō only we haue oure confidence, wyll not damne vs, but off his mercye, wyll gyue vnto vs eternall lyffe for the ryghtousnes and merytes sake off his sonne oure sauioure Jesus Christe: But we fere the deathe for the humayne vnderstandyng that we haue, of the great payne that some do suffer in deyinge, and especially, in deying by fyre, for we suppose that payne to surmount all pacience. O fonde flesshe, thy voyce ys all wayes full off the love off thy selfe, and off a secret diffidence and mistrust off the all myghty power, wysdome and goodnes off the lyvynge God. I am sure, thow dost not comprehende it, nor vnderstāde it, neyther thow wylte not, nor

cannest not. And therfor I wyll no more indevoure my selfe to speke vnto the, for it were but loste laboure. But I wyll derecte my wordes, vnto all the childerin of God, who (as. S. Paul sayeth) are led with the spiret off God, & them wyll I now arme agaynst all the difficultes, that this cursed fleshe had wonte to obiecte, when as it behoued vs to beare the crosse off Christe for the glorye off God. And namly agaynst that, which she latly obiected saynge, that the payne that a christean dothe suffer by deyeyng in the fyre, dothe surmoūt all pacience. O leyinge sayinge, O shamfull blasphemye, that aparently denyethe the infinite power, and the incomparable bountye of god, O ye christeans? Wyll ye gyve credence vnto this abominable and wycked fleshe, which sekethe no thynge els but to pull vs from the crosse off Christ: and so consequently from oure salvation, vnto the which it pleasethoure father so benyngly to call vs? O how cā you abyde to heare this with pacience? For yff it be not possyble for a christean man paciently and cōstantly to suffer the tormēt off fyre, as this wycked fleshe (all wayed rebellynge

Rom. 8.

Ye great nōber off marters that latly haue bynborne in Ingland do testifye the cōtrarye.

agaynst god) wolde perswade ye? I praye
you tell me then. What meanethe Jesus
Christ by this sayinge which he teacheth
his disciples, That there ys no thynge im- Mar. 9.
possible to hym that beleuethe? Wherfor
yff all thynges are possible to the beleuer,
(as sayeth the veryte) then ys it possyble
for a man that beleveth patiently to suf-
fer deathe, and that by fyre. Wherby it
ys apparant that the torment off fyre do-
the not surmounte all pacience. And for-
ther more, what meanethe .S. Paul, 1. Cor. 10.
whē he affirmethe that god ys sayghtful,
& wil not suffer vs to be tēpted a bove our
powers, but shal in the middes of the
tēptation make a waye, that we shalbe a-
ble to beare it? Dothe this texte offer vnto
vs, that the tormēt of fyre dothe surmoūt
the pacience off a christean? Not truly, but
rather the contrarye. Forther more the
scriptures do witnesse, that the sonne of Esai. 53.
God ys chuche a mā as was ful of sorrow Hebr. 4.
es, and as hathe good experience off infir
mites. For in that he suffred and was tēp
ted, he ys off power to helpe thosse that
are tempted. For we haue not an hyghe
preste, which cannot haue compassion off
oure infirmites. Wherfor then, yf the

sonne off God, in whom we do beleve, & for whō we do suffer afflictions, haue experimēted in hym selfe, oure sorowes, & not only ys able to helpe vs, but also suffreth with vs, as the hed with the mēbers: Ys there any payne now that we are not able to bere with all patient constancye, and constant paciences For yff we should fere that God wolde forsake vs, when as for his holy name, mē do throwe vs into the fyre, what assurance then can we haue that God wyll gyve vs eternall lyffe? How dare we then bost oure selves, that we are certayne, and voyde off all doute, off our salvation? Can we offer a greater iniure to God, then to fere that he wyll forsake vs when as we suffer for the testimonye off his truthe? No truly. For a man, that ys evell off nature, wyll not abandon a nother man that suffreth ony thynge for his sake, (as I haue sayd before) how cā it then enter into the thought off a christean, that God (who only ys good), will forsake hym, when he ys tormented for his worde? Were this a good opinion off the lorde as the holy scripture commandethe vs to haue? No truly. Evenso neuer entred it into the harte off

Sapi. 1.

a fayghtfull man. But what (amōgest other thynges) ought a chrystean man to thynke, when he comethe to the fyre to be borned? He ought truly to remember that which ys writtē in the.xvi.chapter off the boke off wysdome, wher as we rede this sayinge, The fyre forgate his owne strenght by cause the ryghtous myght be norysshed, for thy creature that serues the the(which art the maker) ys feirse in ponysshynge the vnryghtous, but doth asswage it selfe, and ys easye and gentyl to do good vnto thuche as put theyre truste in the. Thesse wordes do not declare that the torment of fyre ys an intollerable payne vnto a chrystean, but contrary wysse. that the payne ys lyght and easye to beare for as myche as by the power off the confydence that we haue in God the lorde creator off all thynges, the vyolence off the fyre ys so tempered and asswaged vnto vs, that wheras the vnbeleuers do burst out by impacience, and mourmer agaynst God, we do suffer pacyently and wyllynglye in gyvynge prayses vnto the lorde in the myddes off all oure extremites. In folowynge therin the exsample off the thre younge mē, who beyn

ge bounde in the myddes off a flambynge
fornes, dyd sanctifie and prayse the lorde
God, who performed and accomplyshed
then vnto them, that which he before pro
myssed by the mouthe of his holy prophet,
Esai.43. sayinge, yff thow walkeste thorowe the
fyre, it shall not borne the, and the flam=
be shall not kendyll vpon the, for I am
the lorde thy God, the holy one off Isra=
el, thy Sauioure. Ys there now any ap=
parant reason or cause, why a christean,
who only hathe his cōfidence in God by
Jesus Christe, shoulde fere the fyrye flā=
be, wherwith men do threaten them?
The fyre ys not noysful. vnto a christean
Sapi.3. man, but very profytable, for as witnes=
Pro.11.17 sethe the scripture, It worketh the lyke
Psal.65. effecte in a christean, that it doethe in gold
1.pet.1. or syluer, that ys to saye, It doth preue
hym, it doth purifie & pourge hym, with
out consumynge. And truly to waye
the thinge directlye, a christeā mā thrown
Exod.3. en into the fyre, maye worthely be com=
pared vnto the fyrye bushe that Moyses
sawe in the mount Oreb, which bushe
for all that it was on a flambye fyre yet
dyd it not consume. He may also be cō=
pared vnto the chmyng worme, that beyn

ge in the fyre, dothe not perysshe, nor consume, but contrarywysse ys therby purged from fylth, & made more bewtyfull then yff it were washed with all the water off the worlde. Wherfor let vs then assure oure selves, and from hens forthe let vs neuer fere the fyre that so sone vanysheth awaye, for I am sure that whē we haue passed through the fyre, we shall saye with Jesus the soune off Syrache, I was not borne, no, not in the myddes off the fyre. Let vs not fere men, that worke no thynge els vniuersallye, but vanite. Let vs not also fere deathe, for to fere deathe (as sayeth a certayne wysse mā) ys no thynge els, but to seme to be wysse, and yet in very dede to be no thynge lesse. Fynally let vs not stande in fere off any manner off creatures. Let vs fere God only, let vs gyve ouer oure selues vnto hym, and abyde vnder his protection, and that done, let vs not care for, nor passe off any thynge, for so the spirytt off god admoniheth vs by. S. Paul saying, I wyll that you be with out all solicitude. And agayne, care not for any thynge. And by the mouthe off S. Peter, he sayeth, Cast your care vpon God, for he ca

1. Cor. 7.

1. pet. 5.

rethe for you. But peraduenture you wyll obiecte agaynst me. How dare you now go a bout to perswade vs, that we shoulde not care? Was there euer in all oure lyffes a greater occasion off care ministred thē there ys at this present. Who dothe not se how some are exiled out off theyre natyue contrye, compassed a bout with miserye, pouertye and sondrye afflictions, voyde off all confort and consolation: on the other syde some imprisoned, shut vp from all fryndes, acquayntance, and kyndred, abydyng every moment the sentence off condemnation, to be gyven over into the handes off the hāgmen to be executed. Some other haue lost all theyre goodes and landes theyre howses sealed vp, theyre wyffes & chyldren lyinge vpon theyre handes voyde off all releffe and forsaken off the worlde, beynge be come an obloque and a laffyngstocke vnto al people, and as it were poynted at with the fynger. And yet you saye vnto vs, that we should not care for any thinge. Ys it now tyme to saye, care not at all? Truly my fryndes I haue in verydede so sayed vnto you, & do so saye agayne, for as mychē as God, who ys your

God, & wyll showe hym selfe to be your God, hath commanded you to do so, for he sayeth playnly, Care not for any thynge. Can ye now then take care for any off your affayres, be they never so great with out offendynge and dysspleasynge off your God and father? It ys not possible. Wherfor I wouldc counsayll you to depend wholy vpon hym. Who hath sayde, Cast your care vpon the lorde, and he wyll helpe in the tyme off nede. And on the other syde all thought you myght iustly be carefull for your affayres with out offence, tell me yff it please you, wher to serue the all your care? What comodyte doth hit bryng? Truly none at al. Knowe ye not that of many cares & great thought taking, there cometh no thynge but dremes? Salomō speking in the spirete in the v. chapter of the Ecclesiastic. dothe playnly testifie the same vnto vs, Lykwysse yff we had dylygently ingrauen that diuine and frutfull lesson that the sonne of God dothe leue vnto vs in the ende off the. vi. chapter off. S. Matthew, ye should well persayue that all oure care and thought takynge cannot in ony respect further the lest bysones that we haue. Wyll you the

for no thynge dysquyete your selfes & breke your hede, and in so doyinge offende youre father, in quēshynge therby his fatherly prouidence and great care that he hath ouer you? Ye allege that ye are out off your natyve contrye, who seeth not how vayne this your allegation ys. Yff ye thought your selfes rahter the childrin off God, then the sonnes off mortall men after the fleshe, ye woulde consyder that where so euer you become vpon the face off the earthe that you are in the contrye and kyngdom off your father, for dothe not the scripture playnely teache vs, that the earthe ys the lordes &c. Which thynge, yff it be trew, as there ys no thynge more certayne, then are we not out off oure owne contrye wher so euer we become, for that land or contrye wherin we dwell, ys oure fathers, by creation, pocession and gyfte, and it ys oures by promys gyven vnto vs his childerin. Are not thesse sayinges then the blossomes off incredulite? Yes truly, for yff we dyd not more savor of the fleshe, thē of the spiret, yf we were not more worldly thē heavēly they should neū proced out of oure mouthe. Forther more yf oure love were but

as perfitly fixed vpō our spouse Jes⁹, as the love of a faightful wyffe ys vpō hyr husbāde, we wouldbe cōtēted for his sake to abandon all, & go where as he ys. ffor what fayghtfull honest woman ys there, that hauynge hyr husband in a strāge contrye, & sendynge for hyr, dothe not furthwith forsake father and mother, frynde and acquayntance, goodes and landes, no thynge regardyng neyther peryll, nor pouertye that may happen vnto hyr, so that she may be in the folowshype and cōpanye off hyr husbande. And wherfor? By cause she louethe hym, and hath hyr confidence and trust in hym, and ys sure that she shal participate with hym, what so euer he hathe. And ought not we christeans, (vnles we wolde be reputed vnnaturall branches, vnkynde lovers, and insolent persons) to abandō and forsake for the loue off oure hesvenly spouse Jesus Christ, (who hathe maryed vs vnto him selfe with the rynge off fayght) all wordly & flechlye pleasures, what, and howe manye so euer they be, yea and oure lyves to. As dyvers vertious wymen have done in tyme paste as the histories testifye, for the love off theyr husbandes.

wherfor now yff your celestiall husbond Jesus Christe for your salvation and cō modite, and be cause he woulde make, you lyke vnto hym selfe, dothe now call you out off your owne contrye, do ye re fusse to folowe him, which ys the author of lyffe, the preseruer from perylles, the gyver off all good gyfftes, and the most fayghtfull louer off oure soules, wher as a weake woman wold not refusse to followe hyr vnkynde husbande who ys no thynge els but earthe asshes, flesshe, blond and corruption, hauynge no cer tayntie off his lyffe, nor no full assurance of his person nor presence. O to myche ingratitude, O loue imperfete, or rather vtterly quēched, or els bestowed vpō strā ge lovers, the very enymes off thy lovyn ge spowse. Can there be a greater iniure then this. No truly. But ye wyll an swer me and saye, It were but a small matter to be out off oure contrye, yff we had any certayne dwellynge place wher vnto we myght repayre, but we knowe not where to be come, nor whyther to go. We neuer traueled so farre, and the contrye & people ys vtterly vnknowen vn to vs. My fryndes let it suffice that god

of his goodnes hath hytherto gyven you howsses to dwell in, for in that respect truly he hath done more for you then he dyd for his owne naturall sonne, whoe uer had any. The fores (sayeth he) hath holes, and the byrdes off the eayr haue nestes, but the sonne aff man hath not wheron to rest his hedd. Do you not se how that the sonne off God hym selfe had no earthly mãsion nor dwellynge pla ce off his owne, and yet not with stan dynge he dyd not complayne off any thyn ge, he dyd not dyscomfort hym selfe. Ney ther yet was he at any tyme destitute off lodgynge, for his father in whom he on ly trusted dyd prouyde for hym, wherfor, yff that you now beyinge in strange con treyes are with out habitatiõ off your owne, reioysse therin, for in that respect you are confyrmable and lyke vnto the sonne off God. Behaue your selfe in this esta te, as you knowe he dyd gouerne hym selfe, and it shall happen vnto you, as it dyd vnto hym, that ys to saye, Content your selues with thynges present, trust in God, and he wyll never leve you, nor forsake you. Jesus Christ also your celesti all husband wyll neuer forsake you, dyd Math. 8. Luc 9.

ye euer knōwe any good husbande, that in tyme off nede dyd abandon his espowsed wyffe, in suffrynge hyr to range at ryote with out hauynge any respect vnto hyr. Jesus Christe ys that only good husbande, for he hath gyven his lyffe for his wyffe. Were it possyble, now, that he woulde forsake hyr in levynge hyr destitute off healpe? In myn opinion, it were not possyble, his infinite gooddes coulde not suffer it. Wherfor no doute he wyll prouyde lodgynge for you, assure your selves off that: and trulye it ys an easye thynge, for hym to do it, for all the howses and dwellynges off the worlde are his, as wytnesseth the prophet Dauid, who sayeth, The earthe and all the plenytude theroff ys the lordes. For it ys with God, as with a husbande that hathe diuers mansion places, the which also by the common rycht off mariage belonge vnto his wyffe, who causeth the his wyffe to dwel in which howse it pleaseth hym, and when he lyste he causeth hyr to remove and to change habitation as he thynketh best, and al wayes the wyffe ys contented, beying an honest woman & belytynge in the company of hyr husban-

be. Even so, Jesus Christe, who ys the lorde off the vniuersall worlde, who also by faythe hathe espoused you, wyll haue this prerogatyffe also, nāly to place you in which of his howses it pleasethe hym beste: your parte ys to obaye, & wyllyngly to dwell in that place where he wyll haue you. And there to remayne, in leadynge a christean lyffe, tyll suche tyme as he call you thens vnto some other place. The which thynge yff ye are contented to do, thē do ye patiētly followe your vocation, in gyvynge hym thankes for al thynges, havynge all wayes a sure confidence that he wyll never leave you vnprovyded, & that ye shall nede wāt a howsse to lodge in, seynge that for his sake, you haue lefte that which was your owne. For he hathe so promysed vs in his gospel, sayinge, I saye vnto you off a truthe, there ys no man that dothe forsake his howsse, parētes, brytherin, wyffe or childrin for the kyngdom off God, that shall noo. ressayve mythe more in this worlde, & in the worlde to com, everlastyng lyffe. Are ye in doute, that Jesus Christ wyll not performe vnto you this his promyse? Doute it not, for wheras you do forgo but o-

Ose. 2.

Math. 19.
Mar. 10.
Luc. 18.

ne howsse for his sake, ye shall fynde a great many off howsses off your fayghtfull brytherin open redy to ressayve you. The lorde wyll prouide for you as he dyd
3.Reg.17 for his prophete Elias fleyng from the face off Achab, out off his contrye, a wydowe off Serepta, a frynde in a strange lande that shall minister vnto your necessi: s: yea he wyll prouyde for you, as he dyd for his seruant Paul, a trew Aquila and a very Pryscilla, who wyll not only be redy to ressayve you ito theyre houses, but also instructe you in a more ãple knowlege off the truthe as they dyd Apollo. Wherfor my dere brytherin & faighte full fryndes I most hartely erhorte you, that durynge the tyme off your exile, and whylle it pleasethe the lorde ye dwell in strange contryes, as it were in places off progresse, that you do lyue ryghtously, holely, and as it be comethe the chyldrin off God: to wyt, in al honestye, in trew humilite, in perfyte veryte, in an vnfayned peace, in prompte obedience, in charite not fayned, in labo:ynge with your hãdes and in seruynge one a nother, accordyng to the habylyte that the lorde hath gyue you, & in so doynge take no thought

how you shall lyve in tyme to come, or wher with you shalbe fede and clothed. leve this damnable and vnprofytable care and thought takynge vnto the infydeles & idolaters. God your father knoweth farre better then you, wherof you haue nede, and he wyll gyve it you, in tyme & place, doute you not: for he dothe norysshe and preserue the yerbes off the earthe, the byrdes off the eayre, & the beastes off the felde, which all are no thynge in compa ryson off you: Yea he dothe also norysshe his aduersaryes ffor whom the worlde was not made. Wherfor let it neu enter into your thoughtes that he wyll forsake you, but be off this most certaynly assured, that he wyll all wayes prouyde for you, all though you are not able to forese and consyder the tyme, whē, nor the meanes, how. For yff it please hym he wyll assiste yonre necessite by the ministration off some off his creatures. Yff it please hym, he wyll helpe you, with out vsynge any off his creatures, as an instrumēt ther vnto: for his almyghty power ys not anexed nor bounde vnto his creatures. And therfor my dere fryndes, the scriptures often tymes recordethe vn

to vs, that the helpe off man ys all to gy
ther vayne as sayeth the prophet Dauid,
psal.59. that ys to saye it ys all to gyther vnprofy
table & serueth to no vse of it selfe, with
out the lorde with saffe to blysse thesame.
And therfor the scriptures doth often ty-
mes forbyd vs, not to put oure cōfidence
in men, and namly in princes, who truly
psal.117. are but men. That ys to saye, they are no
thynge. For the holy gost sayeth playnly,
Iere.17. that euery one that trustethe in man, ys
accursed. Wherfor we may not seke for
helpe at men, for there ys none. We may
not haue oure cōfidence in mē, al thought
they be kynges and princes, and the go-
uernours of kyngdoms and contryes: for
Eze.29. yff we truste in men, then do we no thyn
ge els but leane vpon a broke reede, which
wyll make vs fall, & in brekynge, woun-
de oure hande and mayme vs: that ys to
saye, it cannot be chossen, but that some
myschyffe shall ther by happen vnto vs.
For it lyethe not in men, no not in prin-
ces, any thynge to succore your calamite,
and all though they can, yet wyll they
not. And al though they coulde, & woul
de: yet may they not, for as myche as they
haue vowed the cōtrarye nāly, neuerto

helpe you, as longe as you seke the glorie
off God in his gospell: that ys to saye, tyl
thuche tyme, as before them you denye
your God, your profession and fayght,
to save theiby your carnall lyffe. The
which thynge in very dede, ys no helpe,
but a rewyne: ys no commodyte, but a
hyndrance: ys no pleasure, but a payne.
for what should it profyte vs, my dere
frendes, to wyn all the worlde, & then Math. 16.
to lose oure owne soulles? Cast a syde,
cast aside then all confidence in man, ne
ver desyre theyre helpe, seying that we can
not vse thesame with out the preiudice of
the glorye off oure lorde and God. That
ys to saye, with oute eternal damnation.
With drawe your cogitatiõs from al cre-
atures, come a waye, and depart with a
sure and perfyte fayght. Enter into the
protection off the eternall God your fa-
ther. Beholde hym only, as it were, a
parte and seperated from all creatures.
Let it never enter into your thoughtes,
that ye shoulde anexe and bynde, the infi
nite bõutye, wysdom and power of your
eternall Gods creator, vnto thynges cre
ated. Consyder that he was God with
out begynynge, before he created & made

the worlde, beynge only all myghty, all wysse, and all goodnes. And that by makynge off the worlde, he ys not become more myghtyer, wyser, or better then he was before. Consyder then, that all though all the creatures off the worlde dyd faylle you, at your nede, yet god remayneth yours, who wyll all wayes helpe you, and that as well without the helpe off any creature, as with the ayde off all his creatures to gyther. Be assured off that. And let oure trust be no lesse in God alone, then yff he were accompanyed with all thosse thynges that he hath created. This ys the trew Arche and pyller of a christean faygh, and thesame taken a waye, faygh must nedes quayll. Wherfor my dere fryndes put in practysse this fayghtfull consyderation and I ensure you that you shal fynde therin shuche a consolation as hyther to ye never tasted, and your affayres shall prosper better, then yff ye heaped all the cares off the worlde to gyther for thesame. The lorde God, by Jesus Christ his sonne, comonicate vnto you all, his holy spirete, that in thesse abysmes off wyckednes, and palpable darcknes, which now

ys happyned amõgest you, he may so con
ducte you, that by a stronge fayght, & su-
re hope ye may abyde in God, and in the
profession of his holy worde vnto thende.
Wythyng no thyng so myche as the accõ-
plyshyng off the wyll offgod, al thought
it be with the preiudice of the wholl wor-
de. Amen. FINIS.

1 Timoth. 2.

¶ It ys a true sayinge: yf we be dead with
Christe, we shall also lyve with hym. Yff
we be patiente, we shall also raigne with
hym. If we denye hym, he also shall de-
nye vs. Iff we beleve not, yet abydethe
he fayghtful. For he cãnot denye hym selfe

Hebr. 12.

¶ Stretche forth therefore agayne the hã
des that were let downe, & the weakenes
nes, & se that ye haue strayght steppes vnto
youre fete, lest any halteynge turne ye out
of the waye. Hebr. 13.

¶ Remember thẽ that are in bondes, evẽ
as thoughe ye were boũde with thẽ. Be
myndful of them that are in adversitye.
As ye whiche are yet in youre bodyes.
Be not caryed a bout with divers & stran
ge leynynges. Anno. 1556.